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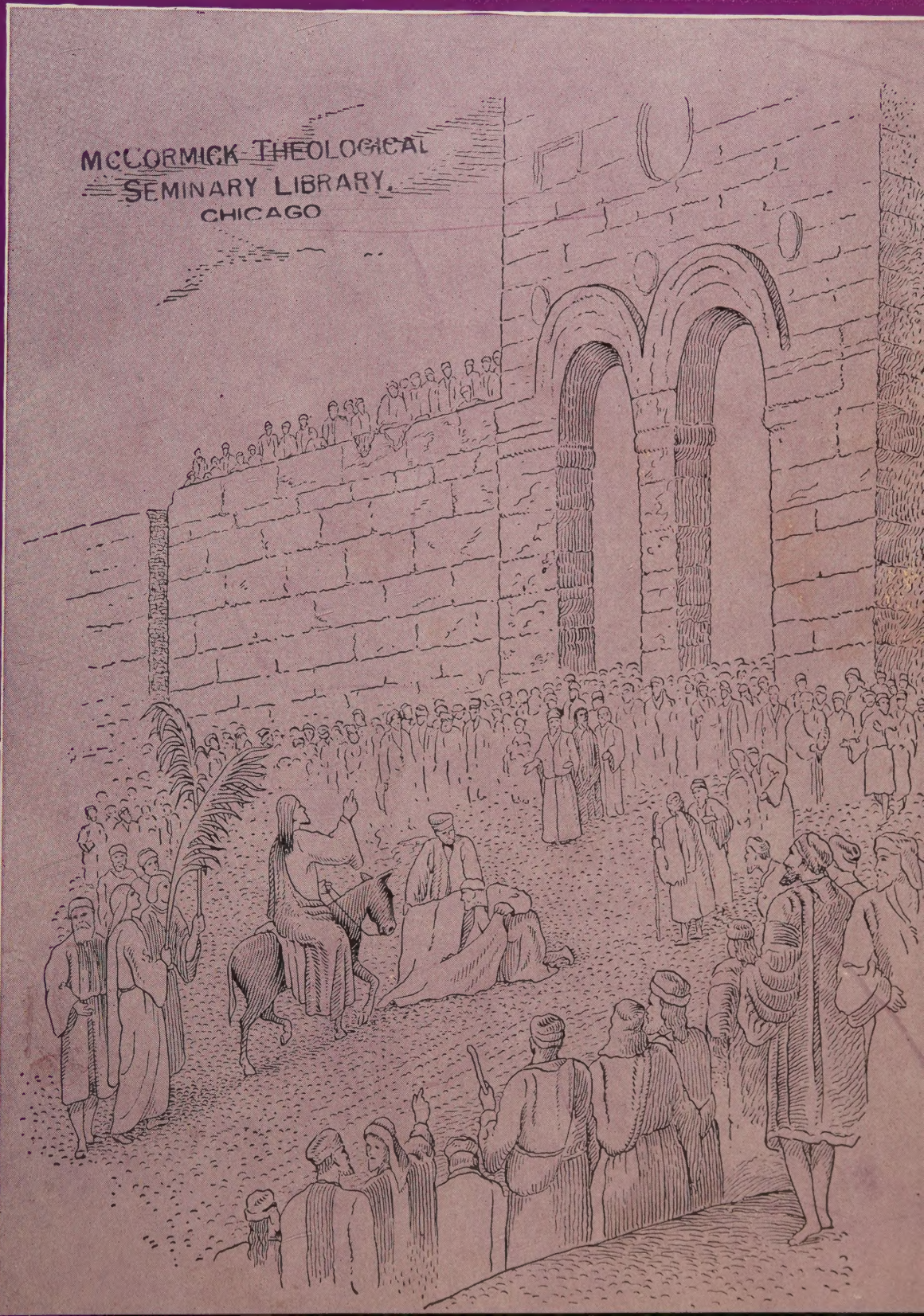
The Pastor

MARCH ◆ NINETEEN AND FIFT



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THE COVER shows a version of the Entry into Jerusalem by Ernest A. Pickup, Nashville, Tenn., artist. His drawing is adapted from an old Bible print.

Editorial
The Easter Faith 1

Bible Study
The New Testament Call to Courage—*Albert E. Barnett* . . . 2

Theology
The Fulfilment of Man's Life—*Wesley C. Davis* 4

Features
Slants on the Secular—*John O. Gross* 6
Some Standing Apportionment Plans—*Roy W. Pfaff* 7
(Monday Morning) Perils of the Preacher—*William Peter King* . 48

Sermons
"The Unsearchable Riches of Christ"—*John H. Johansen* . . . 10
The Nine Who Neglected . . .—*C. William Black* 12

Pastoral Work
Clinical Material: An Evaluation—*Russell L. Dicks* 13
No Apology for the Funeral Text—*Ronald A. Brunger* 15
Questions of the Month 16
Reviews 17

The Minister's Life
It's Fun to Be a Preacher—*Donald A. Ottinger* 19

From the Practical Parish
Cutting the Gordian Knot—*Herman A. Spruit* 22
Adult Work Studied in Texas Meetings—*William H. Cole* and *Jesse C. Thomson* 24
How a Church School Was Brought to Life—*Claire C. Hoyt* . . 25
Films as Teaching Aids—*C. R. Buckwalter* 26
Idea Forum 28

The Christian Year
Eastertide Calendar–I 29
Liturgical Question Box 30

Preview of Methodism
Plans for Methodism in *March, April,* and *May* 31

Your Right to Say It
Letters to the Editor 34

Adventures in Books & Ideas
The Fountain 36
Reviews—*Raymond E. Cardwell, John O. Gross, P. Malcolm Hammond, Hugh Thomson Kerr, Jr., Ninien C. McPherson, Jr., Albert J. Penner, J. J. Stowe, Jr., John M. Versteeg* 38
Books Briefly Noted 46

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EDITORIAL

The Easter Faith

God has made him both Lord and Christ, this Jesus whom you crucified.—Acts 2:36

THERE is the declaration of the Easter faith! But the question is whether we of the twentieth century can proclaim that faith as though we believe it; whether we are convinced that this Man, made Lord and Christ, really can save men from their sin and folly.

Today we "pilgrims of earth and time" find ourselves living in a world that is fraught with suspicion and fear and uncertainty. In the face of unrelenting international tension and the awareness of possible human self-destruction, men are searching more than ever before for an answer to the world's growing feeling of hopelessness. It is the Christian conviction that the Church holds the answer in the Easter faith, proclaimed by the apostles when the risen Christ appeared, and by the succeeding generations that have professed to believe in Him, though they had not seen. This faith must be proclaimed again in these times to show men the way of salvation.

The cross and the resurrection go together. Long ago, when Jesus of Nazareth entered the gates of Jerusalem, he was destined for Calvary's cross. God's way for men was to be enacted on the stage of history. After His passion and suffering and resurrection, men believed that this Jesus was the appointed of God.

The Easter faith in our time must reassert the relevance of the cross as the center of human existence. The cross of Christ shows us that God's judgment and his love are one. The God who created us and who judges us is the only Power that can bring us to our senses. The cross shows us both God's severity and his goodness. It is a symbol of man's ruin and his recovery: his ruin because it reveals how men forget God, and his recovery because it reveals how God does not forget men. It is awful and lovely at the same time. It is not pessimism to declare this faith; it is profound optimism, and it is realistic.

The cross of Christ is the only thing that can save men from themselves. Here they see a greater Power than any earthly power. In spite of men's attempts at self-sufficiency, history cannot obliterate the cross. Incredible as it has seemed to many, the cross became the eternal symbol of "the way out" for man. In the event of the cross there is the lesson for all time and for all men—if they will listen. "Would to God we had a ministry trained only in the school of the Cross!" declared Bishop H. B. Bascom in his ordination sermon a hundred years ago.

Only this symbol of the Power from above reveals men's thoughts and actions in their true light. Because man is a self-seeking creature he can oppress others, and be prejudiced, and rationalize his advantage over his fellows. But he must see that he is dependent upon a higher Self. When he kneels at the foot of the cross and looks up for help, his blinded eyes will see.

The cross of Christ can free all men from the degrading and slavish powers of the world. No, it is not a palliative and it will not keep men from suffering, but it will give them a sense of dignity before God and other men. Most of all, the Cross frees men from their own pride and complacency and selfishness.

Through the cross of Christ men will have eternal life; for it makes men see that they must die to their old selves and be born anew. After the cross there was a resurrection—an empty tomb, Christ's followers said. It looked as though the Man from Nazareth was defeated, but they knew he had triumphed over his shameful death.

The question, *What must I do to be saved?* will be in the minds of churchmen this Easter perhaps as much as at any other time in history. The church has a great challenge to meet. The answer that Paul and Silas are said to have given the jailer at Philippi was: *Believe in the Lord Jesus.* Again, the question put to Jesus by the rich young man was *What must I do to inherit eternal life?* And His answer was *Go, sell all that you have, . . . and come, follow me.* To us today, this means to put aside our prejudices, our hatreds, and our hardness of heart.

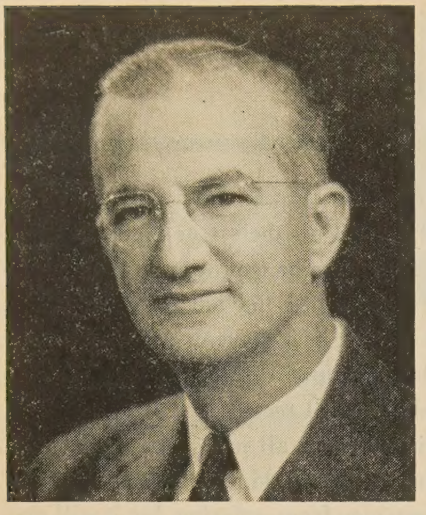
Let us proclaim again the Easter faith! The faith that Jesus by his resurrection is the appointed of God. The faith that *God has made him both Lord and Christ, this Jesus whom you crucified.* Man cannot save himself by his own contrivances. Only God's love to those who believe can change our course from the way of self-destruction to the way of the fulfilment of life. We, like the first disciples, can have the joy of Easter if we see that we are dependent creatures, and that we are not capable of constructing a human highway to heaven without God's help. Man alone cannot change his life from worse to better.

> *We through the prattle of progress cannot shape*
> *Another Tree like this, to change to gain our loss.*[1]

Our hope is in the Easter faith that was proclaimed by those who knew Him: Jesus, though crucified, is truly man's salvation bringer.—***N. S. C.***

[1] From "The Tree at Hiroshima," by John Gould Fletcher.

The New Testament Ca



Hebrews, Revelation, and First Peter served as a bulwark to the Christian Church when it was threatened with annihilation due to persecution. The professor of New Testament Interpretation, Garrett Biblical Institute, indicates the common characteristics of the three books in this first in a series of four articles on "Near-Great Books of the New Testament."

SOME years ago William E. Dodd of the chair of American History of the University of Chicago delivered a series of public lectures on "Near-Great Men of American History." Under this category he discussed Tom Paine, Aaron Burr, and Robert J. Walker. In particular ways each of these men made significant contributions, but they fell definitely below the level of greatness exemplified by the men with whom they were respectively paired: Washington, Jefferson, and Lincoln.

In the light of Christian history, Hebrews, Revelation, and First Peter may be characterized as "near-great" among the books of the New Testament. These books established themselves in the Canon with difficulty. Neither Hebrews nor First Peter was included in the earliest New Testament of the church in the West. Revelation was included, but for a long time was rejected in the East and was described as "spurious" by no less a person than Eusebius. Not until the first quarter of the fifth century were Hebrews and Revelation secure in the western Canon, and at the time of the Reformation their right to be there was again challenged by Martin Luther.

These books deserved better treatment than they received. They contributed to the survival of the Christian Church in one of its earliest and most severe crises. They are most apt to be appreciated when treated together in the light of that crisis. Here, as in many other instances, history serves to clarify and enhance the message of the New Testament.

The three books are properly grouped for interpretation because they were written during the same decade, A.D. 90-100. They were addressed to people who were being subjected to persecution because they were Christians. The purposes that moved their authors were substantially the same: to comfort and encourage, to warn and reprove, to create religious fervor where apathy threatened. At a time when living nobly was becoming increasingly difficult, when history seemed to lack meaning, these books affirmed that Christianity supplied a sound basis for optimism, giving sanity to history; they supplied individuals with motivation for sacrificial living.

I

The church throughout the Mediterranean world was under pressure from heathen society and was the object of governmental suspicion. It had already suffered terribly, and fresh ordeals were in prospect. This gives point to the exhortation of Hebrews: *But you must remember those early days when after you had received the light you had to go through a great struggle with persecution, sometimes being actually exposed as a public spectacle to insults and violence. . . You must not lose your courage. . . you will need endurance if you are to carry out God's will. . .* (10:32-36).[1]

What heroes of a glorious past had endured is a preview of the ordeals through which the people to whom the author of Hebrews wrote must pass: *Others endured torture, and refused to accept release. . . Still others had to endure taunts and blows, and even fetters and prison* (11:35-38). Referring to the kind of thing that might befall any Christian any day, the author of Hebrews continues: *Remember those who are in prison as though you were in prison with them, and those who are ill-treated as being liable to the same trials* (13:3).

The picture in First Peter is substantially the same. The author urges his readers to regard themselves as *aliens and exiles* and pleads that they *live upright lives among the heathen* so that if the latter charge them with being evildoers they may *from observing the uprightness* of the conduct of Christians *come to praise God* (2:11). Christians are to regard themselves as the objects of God's favor when they *suffer for uprightness* (3:14-17). They must not be surprised that *a test of fire is being applied* to them but are to find satisfaction in seeing their suffering as *in a measure sharing the sufferings of the Christ* (4:12-17). There is an awareness that *your brotherhood all over the world is having the same experience of suffering* (5:9).

The author of Revelation describes himself to his readers as their *brother and companion in the distress,* and says that he has been banished to Patmos *for uttering God's message and testifying to Jesus* (1:9). The messages to the churches disclose the nature of this "distress." He warns the church at Smyrna: *Do not be afraid of what you are going to suffer. See! The devil is going to put some of you into prison to be tested there . . .* (2:10).

To the church at Pergamum, the

[1] Quotations from the New Testament are those rendered by Edgar J. Goodspeed in *The Bible: An American Translation.* Used by permission of the University of Chicago Press, Publisher.

Courage

By ALBERT E. BARNETT

prophet is directed to write: *I know where you live; where Satan has his throne! Yet . . . you did not renounce your faith in me in the days when my faithful Antipas, my witness, was put to death among you—where Satan lives* (2:13).

Following the breaking of the fifth seal, the prophet saw underneath the altar in the heavenly temple the souls of those who have been slaughtered on account of God's message and for adhering to the testimony (6:9). In response to their plea that God hasten the Judgment, *each of them was given a white robe and they were told to be quiet a little longer, until the number of their fellow-slaves and their brothers, who were to be killed . . . should be complete* (6:11).

The purpose common to the three books was the cure of apathy created by tragedy and suffering. Hebrews constantly warns against backsliding: *This is why we must give the very closest attention to the message we have heard, to keep from ever losing our hold upon it* (2:1). They alone can classify as *true partners with Christ* who *really keep the conviction* they *had at first unshaken to the very end* (3:14). The most vivid warnings against backsliding occur in 6:4-8 and 10:26-31, 39: *For it is impossible to arouse people to a fresh repentance when they have once for all come into the light . . . and yet have fallen back, for they crucify the Son of God on their own account, and hold him to contempt.*

The author of First Peter recognizes the strong pull of old ways of living. He knows the natural tendency to revert to inherited customs under the pressure of a hostile social environment. This gives point to his plea that his readers not adapt themselves to *the cravings* they *used to follow* when they were *ignorant* (1:14), but instead to prepare their minds for *action, and with perfect calmness* fix their hopes *on the mercy* that would await them *when Jesus Christ is revealed* (1:13). Their former life is characterized as *the futile way of living in which you were brought up* and from which, as from slavery, *you have . . . been ransomed . . . with precious blood, . . . the blood of Christ* (1:19).

Looking at the serious issue of the conflict in which they are engaged and the reality of the temptation to surrender, he exhorts: *For the time has come for the judgment to begin with the household of God, and if it begins with us, what will be the end of those who refuse God's good news? . . . Therefore, those who suffer by the will of God must intrust their souls to a Creator who is faithful, and continue to do what is right* (4:17-19).

In the same heroic spirit he pleads and reassures: *Throw all your anxiety on him, for he cares for you. Be calm and watchful. Your opponent the devil is prowling about like a roaring lion, wanting to devour you. Resist him and be strong in the faith . . .* (I Pet. 5:7-9).

The challenge to "overcome," to be "victorious," runs through Revelation. To become apathetic or fall away will entail irreparable loss. Accordingly, the prophet admonishes the church at Ephesus: *But I hold it against you that you do not love as you did at first. So remember how far you have fallen, and repent and do as you did at first, or else I will come to you and take your lampstand from its place . . . I will permit him who is victorious to eat the fruit of the tree that stands in the Paradise of God* (2:4 ff.).

To the church at Smyrna the prophet is directed to say: *The devil is going to put some of you into prison to be tested there . . . Prove faithful even unto death and I will give you the crown of life. . . . He who is victorious will not be hurt by the second death* (2:10-11).

II

The three books reflect a situation in which the persecution of Nero is a living memory, and the more terrible persecution of Domitian is an immediate reality. The authors of the books undertake to make religion an effective and vital resource in the crisis. They make distinctive approaches within a general framework where substantial agreement exists. The variety in point of view and specific recommendations expresses the healthy realism of New Testament faith. Apocalyptic expectancy provided the framework within which they interpreted the Christian faith. The delay of Jesus' return had, however, become a real problem. Suffering had intensified the interest of Christians in the Second Coming. Our three writers illustrate this concern in its varied forms.

The author of Hebrews holds to the expectation of Jesus' return, but he seeks to soften disappointment at its delay by putting forward the more important idea of the finality of the Christian revelation and urging the reality of the spiritual realm in which Christ now resides as the priestly representative of believers. Because of this, Christians have a basis of certainty about the future that makes them relatively independent of traditional ideas about the Second Coming. Revelation, by contrast, makes the immediate return of Christ to judge the world and inaugurate a millennium of bliss for the martyrs the supremely important fact. He finds satisfaction himself and encourages his readers with the prospect of a Messiah soon to reappear as conqueror and to ride bridle-deep in the blood of the enemies of the church.

The author of First Peter is quietly convinced that the realities and values of religion reside in the practical and daily exemplification of Christian virtues. Forgiveness, conciliation, the saving of one's enemies rather than their destruction, should engage the effort of the church. Nowhere in the New Testament, except for the Sermon on the Mount, chapters five and six of Galatians, and chapters twelve through fourteen of Romans, is there found such a moving commendation of the life of simple righteousness as the Christian's opportunity and duty. Moral readiness for the Second Coming, not speculation about its schedule, marks the primary concern of First Peter.

In three succeeding studies, attention will be devoted to the message of each of these three books.

theology

The Fulfilmen

By WESLEY C. DAVIS

The Christian hope for personal life beyond the grave is based upon a faith in the power of God's love. This power is indicated in the resurrection of Jesus. The author, professor of New Testament at Perkins School of Theology, Dallas, Tex., distinguishes between "resurrection" as found in the New Testament and "immortality" as found in Greek thought.

IT IS sometimes feared that an age which has grown as secular as ours may empty life of its spiritual values. Most precious of these values are our religious beliefs, and one of the most cherished of these beliefs is the affirmation of a life beyond the grave. The foundations for this belief, it is said, are one by one being removed, so that for thinking people the question has lost its interest and the hope its vitality. But this seriously may be questioned.

One's hope for the future is not unrelated to the present reality. If one has found—or made—life dull and meaningless here he will hardly relish its prolongation. But those who love and find joy in their present relationships, those who have glimpsed something of life's meaningfulness and of their own part in this vast scheme of things, those who in moments of wistfulness feel the agony of possibilities yet undeveloped or of work yet undone—those persons find the question ever more interesting and the hope ever more intense.

Objective proof of a life that continues beyond the event of death is lacking. Nothing that lies in the future is amenable to absolute proof. Even physical theories, which are supported by objective data and tangible facts, are fringed with an element of uncertainty; for there is always the possibility that something has been left out of consideration, or too much taken in. If this is true for the physical world where measurable data is at hand, how much more must it be true of that mysterious realm of the spirit where there is no objective data at all. One of the most elusive, indefinable things is the human personality. Of its worth and unlimited possibilities most of us are convinced. But this in itself is no guarantee that it survives the experience of death. Even if it could be proved beyond doubt that some person has survived the experience, does that guarantee that every man will survive? Does not the element of worthiness enter in?

The question is obviously beset with many difficulties. Arguments traditional, religious, scientific, and philosophical, have been adduced for and against the validity of the belief, and those who think that truth is found in the balancing of arguments reach some sort of conclusion. But proof is still lacking; survival beyond the event of death is still a matter of faith. But, as Ralph Barton Perry says, "In default of knowledge belief is sometimes justified by the insistence or depth of the need which it satisfies."

We live by faith and not by sight. In the realm of religion where the data is intangible, faith builds on justified faith. Faith in a life to come is built on two other beliefs, neither of which can be proved any more than the third. The first of these pillars is belief in God, in his sense of values: his trustworthiness, his goodness, his ability to do what man could never do, and the conviction that he will not suffer that to be lost which is worthy of being saved. And on the other this: belief in man, in "the peculiar value of human personality, in terms of his cost, his uniqueness, and his unrealized potentialities." It costs something to grow a real person; the price in terms of struggle, suffering, and adjustment is terrific. Catch him at any point in his development and you find him unique. Though the task of building a personality is committed into his hands, he is nevertheless the product of his time, and is largely hammered into shape by contemporary influences.

This means that he is a "peculiar" being, that no one could ever be like him or could over take his place. Rarely does he ever feel that his development is complete or that his work is finished; if he has found joy in growth and in service he will want the time extended. However we think of the future life, it must not break the thread of continuity; it must be an extension of our own life, a conservation of the values we have achieved, a fulfilment of the ideals we cherish.

How did the early Christians conceive of the future life, and how is it set forth in the New Testament? Christianity, we must remember, came into the world as something new. It was concerned with the man Christ Jesus, what happened to him and what happened through him that brought the movement to birth. In constructing its theology and its ethic, as well as in developing the necessary institution, Christianity drew heavily from Judaism, the religion from which it sprang; and from Hellenism, the culture in which it spent its formative years. Nowhere is this more apparent than in the New Testament conception of the life to come.

The idea of a future life is all but absent from the Old Testament. The rewards for righteous living, as well as the punishments that follow on the heels of unrighteousness, were, so the Hebrews felt, both received in this life. If death was not the end, it brought one into a gloomy subterranean region called "sheol," where his existence was reduced and weakened, and from which there was no escape. But life contradicted the theory of present rewards and punishments, and after the Exile the Jews began to adjust their religious thinking, enlarging their ideas of God to extend His sway over sheol, *i.e.*, over the realm of the dead as

f Man's Life

well as of the living, and extending the time within which the righteous individual might receive the rewards that he deserved but had not received in this life.

Thus, there grew up the idea of resurrection—an idea born of suffering and tragedy, a product of faith *in extremis*. The idea may no doubt be seen in Isaiah 26:19, part of an apocalyptic fragment, and in Daniel 12:2, which came out of the Syrian persecution. Even in this early time there were Jews who thought of rewards not in physical terms, but in terms of friendship with God (Psalm 73). On the whole, however, it may be said that the concrete mind of the Jew could not grasp the idea of a future life apart from a bodily resurrection.

The resurrection idea comes to full expression only in the intertestamental literature. Here there is no consistency of thought. Some writers held that only the righteous, *i.e.*, the righteous Jews, will be resurrected—raised in order that they might have uninterrupted communion with God and enjoy the physical pleasures of the kingdom. Others thought of a universal resurrection, including the wicked as well as the righteous. The wicked were to be raised not only to receive their punishment, but also to give added joy to the righteous, who would be able to look upon merited suffering.

While the concrete mind of the Jew pictured the future life as a bodily resurrection, the Hellenistic peoples (even the Jews of the dispersion), thinking abstractly and philosophically, conceived of life after death in terms of the immortality of the soul. Not only was the belief in the resurrection of a disintegrated body rationally indefensible, it was also undesirable; for even in this life, the body, though a necessary instrument, is a hindrance to the soul. To the Greek, therefore, the resurrection was not only unnecessary; the very thought of it was intolerable.

The New Testament is the heir of both these traditions. In the beginning of the movement practically all Christians were of Jewish extraction. The transition from a Jewish to a Gentile clientele was begun rather early, but the connection with Judaism was too close for the early Christians to make the change from the idea of the resurrection of the body to that of the immortality of the soul. It is natural, therefore, that the former idea should prevail in the New Testament. As a matter of fact, the term "immortality" (the Greek word *athanasia*, which means deathlessness) is found only three times in the New Testament; once in reference to God (I Tim. 6:16), and twice in I Corinthians 15, where Paul is seeking to synthesize the two strands of thought. The term "resurrection," on the other hand, with its verbal correlatives, occurs frequently. We shall see later, however, that the word "resurrection" as used in the New Testament does not always signify the resuscitation of the *same* body.

Two preliminary remarks need to be made regarding the New Testament idea of the resurrection:

First, the Christian movement, as has been said, rests upon the facts of the death and resurrection of Jesus. When the New Testament was written, the writers were looking back on this double event and interpreting its theological significance. While the resurrection of Christians, who constituted the new humanity created by the risen Christ, comes in for consideration, it is primarily with the resurrection of Christ that the New Testament deals. In many instances of its occurrence the term is used figuratively of man's religious experience, which is likened to a resurrection from spiritual death. Second, when the resurrection of Christ is mentioned in the New Testament, the writers for the most part are not making primary affirmations about Jesus, and certainly they are not seeking to throw light on the nature of the resurrected life. Their main concern is to say something about God; for the resurrection is God's act. It is emphasized to show that His purpose cannot be thwarted by man. The crucifixion of God's Messiah might appear as man's triumph, his annulment of the divine plan. But the resurrection proved the opposite: "The God of our fathers raised up Jesus, whom ye slew."

The first New Testament witness to the resurrection of Jews is Paul. In seeking to establish the fact of Jesus' victory over death he appeals to visions. Visions were given to individuals, to the twelve, to a group of more than five hundred brethren at once, and last of all, to himself. It is interesting to note that these visions, which to him authenticate the resurrection, came only to those who followed Jesus and presumably loved him. Perhaps it could be said in reference to visions generally that they are given not as proofs of faith, but as the result of faith. It is love that sees.

Paul speaks both as a Jew and as a Greek. By birth and religious training he was a Jew, but by virtue of his broader education he was, as he himself says, a Greek and a debtor to the Greeks. In I Corinthians 15 he seeks to do justice to both conceptions of the afterlife. It is in answer to the Corinthian mystics who could not conceive of a resurrection that he labors to set the problem in a rational light. These "light half-believers" were in no way related to the Sadducean deniers of the resurrection; they were freethinking mystics who felt that Christ as Spirit, Christ divorced from the historical Jesus, best satisfied their need. Paul shows that unless Christ is given historical rootage, unless he died and rose again, our faith is vain and our preaching vain; for a Christ who has not risen is a dead Christ, and a dead Christ has no value for believers. Only a living Christ can offer "prospect and promise of eternal life for those who set store on being *in Christ*." The raising of Christ was therefore a new creative act of God. As Christ was raised, so will those be raised who are in Christ; Christ is merely the first-fruits of them that slept.

(*Continued on page 46*)

Slants on the Secular

By JOHN O. GROSS

THE *New Yorker* tells of a gospel mission which displayed pictures of persons who had "switched to Calvary" through its ministry. Through such religious experiences, countless numbers have been able to explain their happiness, success, and outlook on life. Life's lasting satisfactions are derived not from liquid spirits but from the spirit of God.

A MAN in California has become interested in planting redwood trees. (*Louisville Courier-Journal,* Nov. 13, 1949). It takes about 1,000 years for one to grow to maturity, yet this man in his early fifties spends his spare time planting redwoods. Redwoods, it might be well to note here, are the largest and oldest trees in the world. An English traveler who found this man listed him as one American who was not interested in quick returns. Quick returns cannot be associated with redwoods. Ideal planters, like redwood planters, must be optimists and leave the fruits of their labors to posterity.

JOHN Pearson, in *Atlantic Monthly* (May, 1949), writes on "Death and Taxes." While persons of means may make significant gifts from current income and receive appreciable discounts on tax payments, comparatively few seem to understand that liberal exemptions are granted to bequests. This results in large payments in taxes. An estate of $20,000,000 pays in death taxes about $11,000,000. When asked to comment on this apathy, a tax attorney said: "Wills reflect life motive. There is always a life motive." Too much of the giving from current income is not based upon a high motive. Herbert Spencer, speaking of the motivation of men of property, alluded to it as "nine parts of self-interest gilt over with one part of philanthropy."

NORMAN Thomas—who more than once declared that he would rather be right than president but was, as he added, "willing to be both"—published in the *New York Times Magazine* (Nov. 20, 1949) an article, "The Dissenter's Role in a Totalitarian Age." Dissenters, he held, may be responsible for confusion, division, and discontent, but more important, they have been pathfinders, prophets, and leaders of men. He lamented, however, that often plain folks fail to possess the courage needed to dissent. In this question he cited that James Montgomery, a poor Negro worker in Illinois, was permitted to be sentenced to prison for a crime he did not commit because an ordinary citizen in a community where the Ku Klux Klan was strong, wanted to live a "quiet life" and lacked the courage to testify to the truth. This, he knew, would free the Negro.

Mr. Thomas' loyalty has not been questioned. In fact, to the Communists he is only a "capitalist lackey." His willingness to be different shows that he sees greater danger to our future when men fear nonconformity. The tragedy that befell Germany might have been averted in that nation if there had been some bold dissenters willing to challenge Nazism. This country should not permit its soil to be made sterile to honest opposition. This is needed in politics, churches, unions; in fact, in every social group that would be truly democratic. Give us the dissenter instead of a blind mob that can be manipulated for profit and power by unscrupulous leaders.

ELTON Trueblood points out in his *Predicament of Modern Man* (Harper & Bros.) that science depends upon an atmosphere where honesty, truthfulness, and integrity thrive. This sort of climate characterizes a Christian culture. What happens when political influence determines the results of research may be noted in connection with Russia's outlawing the genetic theories of Gregor Mendel. Here in America, Henry A. Wallace's son (*Baltimore Sun,* Nov. 4, 1949), following his father's experiments with hybridization, has produced the "Hy-Line" chicken. This fowl promises to reduce the cost of "white meat" 50 per cent and increase egg production by 50 per cent. If the teachers of science in Iowa State College had been told by the government to falsify its findings so that they would be in line with a certain view of genetics, there would not have been hybrids. Progress depends upon integrity, and the record shows that the historic position of our Protestant tradition favors the sort of freedom in which scholars may carry on their work without fear or favor.

MACLEAN'S, Canada's national magazine (Nov. 1, 1949), carries a story of racial discrimination in Dresden. These "Jim Crow" practices prevent the Negroes, one-fifth of the city's population, from patronizing the restaurants, barber shops, and amusement centers. No Negro belongs to a service club, and his chance for a non-manual job is almost nil. What astonishes the visitor is that the townsfolk blandly accept the Jim Crow practices and all efforts to abolish them are resisted. Dresden is in Canada. Ironically, its chief claim to fame is that it served as the terminus of the "underground railway," and was the city of refuge to Negroes fleeing slavery in the U. S. 119 years ago. "Uncle Tom," of Harriet Beecher Stowe's famous novel, is buried there.

SOME of the Veterans of Foreign Wars in Kentucky (*Courier-Journal,* Nov. 1, 1949) desire a bonus, and their plan for financing it is a sweepstakes race. The head of the organization opposes it. He knows, we infer from his talks, that a state lottery is only "a tax on all the fools in the country." The use of lottery violates the conscience of America. When this is said the distance our people have traveled since the eighteenth century is measured. Then, a church raised funds for the founding of Columbia University by lottery.

(*The author is executive secretary of the Division of Educational Institutions, Methodist Board of Education, Nashville, Tenn.*)

Some Standing Apportionment Plans

By ROY W. PFAFF

The pastor of the Scranton-Providence Methodist Charge, Scranton, Iowa, outlines and critically evaluates the methods of apportioning ministerial claims as used by six annual conferences. Here is the second article in his series of three on Methodist apportionments.

SINCE the General Conference permits each annual conference to determine the amount of its ministerial apportionments (with the exception of the episcopal fund) and the method of raising these (See pars. 802 and 763 of the *Discipline*), a stimulating variety of methods of setting apportionments is being used by different annual conferences. The purpose of this article on methods of setting apportionments is to outline, compare, and evaluate six different annual conference plans of setting apportionments for ministerial claims.

1. In the Iowa-Des Moines Conference each church pays 21 per cent of the pastor's salary for ministerial claims, 5½ per cent going to the district superintendents' claim, 1¾ per cent to the episcopal fund, and 13¾ per cent to the fund for conference claimants. All district superintendents receive the same salary and allowance for house rent, travel, and other administrative expenses. Local church treasurers remit 21 per cent of the pastor's salary for ministerial claims and the conference treasurer makes the proper distribution to the three funds.

2. The North Texas Conference designates that each church shall pay 1¾ per cent of the pastor's salary to the episcopal fund and 12½ per cent to the conference claimants' fund, but each district board of stewards determines the amount to be paid its district superintendent and the way this amount shall be apportioned to the churches. In six of the eight districts one dollar goes for the support of the district superintendent for each seven dollars paid for pastoral support, or approximately 14¼ per cent of the pastor's salary.

In the Dallas and Wichita Falls Districts, the apportionments are made to the churches following no set percentage. But the average percentage of the pastor's salary going to the district superintendents' fund in the Dallas District is less than 5 per cent and fluctuates between 1 and 10 per cent, according to the statistician's report for 1948-49; and the average for the Wichita Falls District is 9 per cent and varies between 7½ and 11 per cent.

A resolution adopted at the last annual session of the North Texas Conference requested that the Commission on World Service and Finance "consider the subject of regulating and adjusting the salaries of the District Superintendents of the . . . Conference and that this Commission submit a suggested plan to the Conference at its 1950 session."

3. In the former Northwest Iowa Conference the district superintendents' fund received 7½ per cent, and the episcopal fund 1¾ per cent of the pastors' salaries; but the conference claimants' fund was raised by a graduated apportionment ranging from 8 to 18 per cent of the pastor's cash salary, according to the following schedule:

Amount of Pastor's Salary	Per Cent for Conf. Claim.
Below $300	8%
$ 301 to $ 400	9%
$ 401 to $ 500	10%
$ 501 to $1000	11%
$1001 to $1200	12%
$1201 to $1500	13%
$1501 to $1800	14%
$1801 to $2000	15%
$2001 to $2500	16%
$2501 to $3000	17%
$3001 and above	18%

4. The former Upper Iowa Conference apportioned a graduated percentage of the pastor's cash salary for the district superintendents' fund and the conference claimants' fund, and a flat percentage of 1¾ per cent for the episcopal fund. Each church paid from 5½ to 8½ per cent of the pastor's salary for district superintendents according to the following schedule:

Pastor's Salary	Per Cent for Dist. Supts.
Below $900	5½%
$901 to $1400	6½%
$1401 to $1900	7 %
$1901 to $2400	7½%
$2401 to $2900	8 %
$2901 and above	8½%

Each church paid from 7 per cent to 30 per cent of the pastor's salary for conference claimants' support according to the following schedule:

Pastor's Salary	Per Cent for Conf. Claim.
to $ 400	7%
$ 401 to $ 600	8%
$ 601 to $ 800	9%
$ 801 to $1000	10%
$1001 to $1200	12%
$1201 to $1500	14%
$1501 to $1800	16%
$1801 to $2100	18%
$2101 to $2400	20%
$2401 to $2700	22%
$2701 to $3000	24%

PERCENTAGE OF PASTORAL SUPPORT GOING FOR VARIOUS MINISTERIAL CLAIMS, AND THE ANNUITY RATE PAID CONFERENCE CLAIMANTS

CONFERENCE	District Supts.	Episcopal Fund	Conference Claimants	Total Claims	Annuity Rate (1949-50)
Colorado (1949-50)	.062	.0175	.122	.2025	$20.00
Iowa-					
Des Moines	.055	.0175	.1375	.21	23.00
North Texas	.106	.0175	.125	.2485	22.50
Northwest Iowa	.075	.0175	.16	.2525	
Upper Iowa	.073	.0175	.206	.296	
North Iowa	.075	.0175	.1775	.27	33.00

Fig. 1

$3001 to $3300	26%
$3301 to $3600	28%
$3601 and above	30%

5. The North Iowa Conference recently formed by the union of the Upper Iowa and Northwest Iowa Conferences adopted a compromise plan that includes a flat percentage of 7½ per cent of the pastor's salary for district superintendents, 1¾ per cent for the episcopal fund, and a graduated percentage of the pastor's salary for conference claimants, ranging from 11 to 23 per cent, as follows:

Salary Scale	Rate
$ 1 to $ 400	11%
$ 401 to $ 800	12%
$ 801 to $1000	13%
$1001 to $1200	14%
$1201 to $1400	15%
$1401 to $1600	16%
$1601 to $1800	17%
$1801 to $2000	18%
$2001 to $2400	19%
$2401 to $2800	20%
$2801 to $3200	21%
$3201 to $3600	22%
$3601 and above	23%

6. A plan entirely different from any of the above was adopted about fifteen years ago by the Colorado Conference. Instead of using the pastor's salary as the basis for setting apportionments, the pastor's salary and "other current expenses" are combined to create what is called the "adjusted budget." Each church pays a fixed percentage of its adjusted budget (some additional adjustments being made for small charges) for various ministerial claims and other connectional funds, according to the following schedule:

District Superintendents	.04
Episcopal Fund	.0113
Conference Claimants	.078
General Administration	.0054
Jurisdictional Conference	.0021
World Service & Conf. Ben.	.149

Having outlined the annual conference plans under consideration, we are now ready to compare them by means of the following exhibit (fig. 1). Note particularly the variation in the percentages of the pastor's salary going for the support of district superintendents and conference claimants and for total ministerial claims in these conferences.

The wide variation in the percentage of pastoral support going for the district superintendents' fund—from 5½ to over 10½ per cent—can be explained almost entirely by the fact that districts of different conferences vary greatly in the number of active members and in the number of charges. Districts in the Iowa-Des Moines Conference average 19,000 active members and 54 charges; the North Iowa Conference 15,000 members and 54 charges; the Colorado Conference 14,000 active members and 54 charges; and the North Texas Conference districts—exclusive of Dallas District, which has 34,000 active members and 38 charges—average 8,500 active members and 28 charges.

The variation in the percentage of the pastors' salaries going for the conference claimants' fund is reflected in the annuity rates paid by the different conferences. In the Colorado Conference the conference claimants receive .122 of the total salaries of pastors and the present annuity rate is $20. In the North Texas Conference they receive 12½ per cent of the pastors' salaries and an annuity rate of $22.50. The Iowa-Des Moines Conference pays 13¾ per cent and the annuity rate is $23. The North Iowa Conference pays nearly 18 per cent and the annuity rate is $33.

Total ministerial claims range from 20¼ per cent to nearly 30 per cent of the pastoral support in these conferences, this wide variation merely reflecting the variations in the percentages of the pastoral support being paid for district superintendents' and conference claimants' support.

The above variations are interesting and not without significance for our study. *Our primary purpose, however, is to discover the extent of the variation permitted by each conference plan in the per capita giving of different churches, large and small, for ministerial claims.* The following exhibit (fig. 2) deserves our careful study because it lists the per capita cost of ministerial claims for each conference (see top figures of each column), and for each of six classifications of churches within each conference. You will note that these classifications are based upon the number of active members.

The facts disclosed by this exhibit are highly pertinent for our study. Column 1 reveals that in the Upper Iowa Conference the average apportionment of all of the churches except those with more than 1,000 active members was more than the Upper Iowa Conference per capita expenditure of $1.95. None of the average apportionments fell below $1.97, and when they were all combined they averaged $2.29 as compared with $1.14 per active member for churches with over 1000 members. If this plan could be modified in such a way that the apportionments of the three smallest classifications of churches could be reduced by from 10 to 15 per cent per active member, and that of the churches having more than 1,000 members could be increased by from 60 to 70 per cent, the ministerial apportionments of each of the six classifications would be virtually the same per active member.

In the Colorado Conference (Column 2) the per capita giving of all churches having less than 250 members is more than twice that of churches with from 750 to 999 active members. The per capita giving

of each of the other three classifications is equal to, or slightly below, the conference average. To equalize the per capita giving for ministerial claims of all classifications of churches, a modification of this plan is needed which would reduce by 25 to 30 per cent the apportionments of the two smallest classifications, increase by 50 per cent those of churches with 750 to 999 members, and by 10 per cent those of churches having from 250 to 499 members and above 1,000 members.

Both of the above plans go far toward equalizing the apportionments for churches of various sizes, but both require some modification to achieve this objective.

In the other four conferences the ministerial apportionments of small churches are much higher per active member than those of larger churches. In each of these conferences the average apportionment for all churches with less than 100 members is from nearly three times to more than four times as much per active member as the average apportionment of the churches with more than 1,000 members. That of churches of 100 to 249 members is from two to nearly three times that of the largest churches. That of churches of 250 to 499 members is more than twice the amount of the largest churches, with only one exception, and then it is almost twice as much. The smaller the church the larger its average apportionments are per active member.

To establish apportionments that are approximately the same per active member for churches of all six classifications in these conferences would demand a modification that would increase from 75 to 100 per cent the apportionments of the largest churches and decrease from 30 to 50 per cent those of the smallest churches, and a less radical change in the apportionments of the churches of the intervening classifications.

We have discovered that the *average apportionment* for ministerial claims for all the smallest churches in each of the six conferences is from two to four times as much per active member as that of the largest churches. That is startling

THE PER CAPITA COST OF MINISTERIAL CLAIMS FOR CHURCHES OF SIX ANNUAL CONFERENCES LISTED BY THE NUMBER OF ACTIVE MEMBERS

Classification of Churches	(Column 1) Upper Iowa	(Column 2) Colorado	(Column 3) Iowa-Des Moines	(Column 4) Northwest Iowa	(Column 5) North Iowa	(Column 6) North Texas
(Conference Average)	$1.95	$1.46	$1.30	$2.02	$2.01	$1.50
Below 100	2.32	2.16	2.08	3.15	3.22	3.52
100 to 249	2.50	2.20	1.52	2.73	2.85	2.25
250 to 499	2.32	1.30	1.46	2.27	2.37	1.88
500 to 749	2.06	1.46	1.16	1.57	1.79	1.52
750 to 999	1.97	.99	.97	1.28	1.50	1.25
Above 1000	1.14	1.29	.75	1.00	1.03	.87

Fig. 2

enough. But even more startling is the fact that in each of the six conferences there is some church whose apportionment for ministerial claims is from ten to twenty-two times as much per active member as that of some other church in the same conference. By conferences these variations in the apportionments of individual churches are:

Iowa Des Moines	.53 to $5.34
Northwest Iowa	.54 to 8.29
North Iowa	.60 to 9.40
Colorado	.42 to 7.59
North Texas	.38 to 7.31
Upper Iowa	.34 to 7.74

These extremes in giving occur almost exclusively among the small churches. The largest amount paid by any church in each conference is from four to five times as much as the conference per capita expenditure for ministerial claims; the smallest amount paid by any church in each conference is from 18 to 41 per cent of the conference per capita expenditure.

Probably no minister or layman would advocate that each church pay the same amount per active member for ministerial claims. But any plan that permits some churches to pay from ten to twenty-two times as much per active member as other churches in the same conference, or from four to five times as much as the conference per capita expenditure for ministerial claims, appears to need such modification as would reduce quite drastically the variation in the per capita cost of ministerial apportionments for different churches.

It is my personal conviction that an equitable plan of setting ministerial apportionments would rarely, if ever, permit any church to pay much less than one-half, or much more than twice, the amount of the conference per capita cost of ministerial claims. For example, in a conference having a $2.00 per capita cost for ministerial claims, seldom should any church have an apportionment which is less than $1.00 or more than $4.00 per active member. If $1.00 per active member for ministerial claims is too great a burden upon some churches, this indicates that they deserve aid from the conference in the form of an appropriation from missionary or minimum salary funds. On the other hand, no church should pay twice as much for ministerial claims as the conference per capita expenditure unless it regularly has a budget that is approximately twice that of the average church of the conference.

I also believe that an equitable plan of setting ministerial apportionments, while allowing for approximately a fourfold variation in the per capita giving of different churches, should not permit the average amount paid by all large, medium, or small churches to deviate appreciably from the conference per capita expenditure for ministerial claims. To illustrate, in a conference in which ministerial claims average $2.00 per active member the average paid by all churches of each size should not fluctuate more than 5 to 10 per cent above or below $2.00.

In another article I will outline a plan of setting apportionments that conforms to the above specifications and embodies the other characteristics suggested in the first article as essential for a plan that is adequate.

"The Unsearchable Riche

A Sermon by JOHN H. JOHANSEN

Found by Christ, divided man is united; the rebel becomes an evangel who dauntlessly proclaims the love of God. The author, pastor of the Moravian Brethren Church, Temple, Tex., takes his text from Ephesians 3:8.

SUPPOSE that today you were asked to give your faith in one sentence; could you do it? James Denney was once asked this question and his answer was: "I believe in God through Jesus Christ, His Only Son, our Lord and Saviour." That, he said, would cover everything. And truly it was a noble answer. Could you put your whole gospel into a dozen words? It is indeed a searching test; and every Christian, in this age of the clash of rival doctrines and philosophies of life, must feel acutely the challenge of the question to his own soul.

If you were to try to find a single sentence that would gather up into itself these central and decisive things by which you live, could any better words be fashioned than these of the master missionary Paul in the Epistle to the Ephesians? *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.*

I

A great Scottish teacher, A. B. Bruce, once said to a group of his students in class, as they were discussing some approaching convention: "Gentlemen, go to this conference or that convention if you will; but do not forget to go to Bethlehem." That is to say, remember Christ incarnate, dying, risen, living. And so our subject is the fundamental Christian motive and message.

First, then, you have the *man* who speaks: *Unto me, who am less than the least of all saints* . . . Paul's personal insignificance and unworthiness are compared with the vastness of the field and the glory of the message. Paul is constantly bowed down or exalted with amazement that he should be chosen to possess this wealth and then proclaim it to others. How profound is the humility of this great Christian! As he realizes that he is but an instrument in the hands of his Master, he coins a phrase to describe himself: *less than the least;* it is as though he said "more least." This sentiment is no wild flight of rhetoric; it is the strong and true result of a profound view of the mercy and the glory of Christ.

Such a result is inevitable. If I am self-approving and complacent; if I have never yielded up that central citadel in which the natural man takes refuge—the citadel of pride; if I am apt to stand upon my dignity, not deigning to speaking a word that might remove misunderstanding; if I imagine that I have any goodness or grace that entitles me to judge or criticize another soul; then my spirit is going to receive a terrible shock when, in some hour of real experience, I meet God face to face. The first reaction of a vital Christian experience is quite humiliating.

Isaiah, the debonair young courtier, met God in the temple, and the next moment he was crying, *Woe is me! I am a man of unclean lips.* Simon Peter, the decent, hard-working fisherman, met God in the mists of the morning, and there in his boat he flung himself at Jesus' feet, exclaiming, *Depart from me! for I am a sinful man, O Lord.* Daniel met God, and immediately, *there remained no strength in me: for my comeliness was turned in me into corruption* . . .

As Paul grew in holiness he grew in humility. When he wrote to the Corinthians he called himself *the least of the apostles, that am not meet to be called an apostle.* As he grew in grace he called himself *less than the least of all saints.*

And when you and I meet God?

"O how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
The uncreated beam?" [1]

The man or woman who feels unworthy, and not self-sufficient, will always be kept receptive toward the grace of God. For to see God is to see—perhaps for the first time—yourself. And then, if never before, there breaks forth the cry: *God be merciful to me a sinner.*

II

After the *man*, there is the *mission.* . . . *this grace given, that I should preach.* . . With profound humility Paul mingled an absolute confidence. However shrinking and timid he might be about himself, when he thought that God had chosen and endowed him with His grace, he was radiantly, triumphantly confident. You may recall Cromwell's pungent remark about George Fox in his own generation: "He has an enormous, sacred, self-confidence." Paul had that in effect, but Paul called it an enormous "God-confidence." The condescending love of God bestowed

[1] From "Eternal Light! Eternal Light," a hymn by Thomas Binney.

f Christ"

upon him this commission and this inspiration, that he should preach Christ.

W. J. Dawson made thousands familiar with the sad but thrilling story of Charles Peace, an infamous criminal in England a few years ago who was a burglar and murderer. This man seemed depraved in every way. As he was led to the scaffold to pay the penalty of his crimes, the prison chaplain offered him what are called "the consolations of religion." The wretched man listened for a while, and then turning to the chaplain he said: "Do you believe it? Do you believe it? If I believed that, I would crawl across England on broken glass on my hands and knees to tell men it was true."

Let us, whoever we are, and whatever our vocation, awake to a renewed sense of the apostolic estimation of the function of the messenger. Paul felt himself, as every one of us may feel himself, to be a representative of Christ. The heart of Christ was beating in Paul's bosom for converts. From that hour on the Damascus road when Paul saw that the crucified Christ, whom he had persecuted, was not just a heretic Jew but the true and living Christ, his many-sided life was organized around a single purpose: to make this Christ known to every man on earth.

What the world still needs is individuals possessed by this spirit; receptive of the grace to love Christ, to live Christ, to give Christ!

III

And so we have the *man* and the *mission.* Now we must say a few words about the *message:* "The unsearchable riches of Christ." The word "unsearchable" is suggestive and vivid. It is a picture in a word. It means literally that which cannot be traced out by foot prints. The continent of North America was discovered almost a thousand years ago, but we are still exploring its almost limitless natural resources. But the unexplorable wealth of Christ is beyond all limit. At its end we never arrive. Here is wealth for you more than all the money in the United States mint; friendship to turn the grayest winter days to summer loveliness. How better can I express it than to use the words of the great Apostle himself: *the love of Christ which passeth knowledge.*

How broad is it? As broad as humanity! How long is it? As long as the purpose of God, as long as to outreach all human sins. How deep is it? Far down under human sin and sorrow and need. How high is it? It can lift us up to the throne, where in heavenly places we may dwell with Christ. The facts of redemption are on a scale so vast that they can never be confined to one locality or to one race. If true at all, they are true for all!

And there are two basic affirmations about human nature and its destiny that Christianity makes. It says, first, that man is in misery and stands in need of redemption. This means that Christianity rejects any "sunny optimism" about man's possibility apart from God. Second, Christianity states that God entered history in Christ Jesus to save men, who are called upon to hear his word and inwardly appropriate his saving work. Christianity is thus both pessimistic and optimistic. It is pessimistic (freed from illusions) about man's possibilities apart from God; and it is optimistic about man's possibilities and life's meaning when he surrenders his rebellious will to God.

The result of the failure to see man's sin is, however, that the whole drama of God's saving action is irrelevant to modern man, a "fairy tale" that does not touch him. That, perhaps, is our greatest problem. It is futile to speak of Christian redemption to an optimistic group that believes that man's salvation is in his own hands, that all he needs is a little more science, education, progress, or the destruction of the capitalistic system. It is this attitude that has relegated Christianity for millions of our fellow-men to the side streets of life.

We must proclaim again the truth about man. He stands in need, not just of a change of clothes, but of a change of heart; he needs to repent, to march in the opposite direction. For, as J. S. Whale reminds us: ". . . Public Enemy Number One is neither ignorance, nor stupidity, nor the defective social environment, but *sin,* which is the deep mysterious root of all these evils."

A great preacher of another era, Charles H. Spurgeon, told the story about one of his fellow ministers who went to the house of a poor, old woman with a contribution of money for the payment of her rent. He knocked again and again and again but failed to get a response. And yet the old woman was at home all the time. Her explanation afterwards was this: "I heard the knocking," she said, "but I thought it was the man to collect the rent."

He who stands at the door has come with a gift, but we are too ready to think that He has come for a payment. The knock is the Savior's knock, but we are too ready to think it is a taskmaster's. "The Unsearchable Riches of Christ" is not a law but a Gospel. The word *gospel* means good news; and good news is precisely what Christianity sets out to be; the Gospel is the message of salvation; it is news of Redemption. It is not news of rent demanded but of rent paid.

Surely, the highest and greatest task that any of us can share in is the propagation of this Gospel. "They who have the torch," says an old Greek proverb, "must pass on the light." Every disciple today, if he is convinced that the Gospel is the most glorious thing that has ever entered the heart of man, is bound to be a herald. There is a kind of modern Christianity, you know, which has lost the royal note completely. It is excessively apologetic. It does not proclaim, it ventures to suggest. It says: "If you will allow me to say so, it is possible—it is just barely possible—that we may be sons of God."

Oh, for the apostolic spirit! If God be for us—God as Christ revealed him—who can be against us? If the everlasting Father believes in us, knowing us exactly as we are, sinful and mean and selfish, who or what can daunt us? Son of man, stand upon thy feet, and lift high the banner of the Lord.

The Nine Who Neglected . . .

A Sermon by C. WILLIAM BLACK

The sin of ingratitude is more pernicious than even a physical infirmity. The pastor of First Methodist Church, Marietta, Ohio, characterizes the nine personalities who, though healed by Jesus, remained unthankful. His text—Luke 17:11-19.

NINE men whom Jesus healed of leprosy had a worse disease: ingratitude. One of the saddest questions Jesus ever asked was, *Where are the nine?* The Master expected the best of people, and he was truly hurt by the ingratitude of these men whom he had cleansed.

There have been many conjectures as to why the nine neglected to return and say, "Thank you." A boy in church school suggested that maybe the nine organized the "Cured Lepers Baseball Team" and went on a barnstorming tour. Perhaps we should seek a better explanation than that. It is not likely that there was just one reason why they did not return. Perhaps there were nine reasons, each man having his own.

Let us take a flight of imagination and assign to each man a name and a reason for his ungrateful conduct.

Ahab was avaricious. He wanted to make money and win fame. How he begrudged every hour of his exile with leprosy which kept him from the market place! Now that he was cured he had no time to waste in giving thanks to the healer. He had to be about his business. The greedy man is always ungrateful; he thinks only of self.

Benjamin was a boaster. He took credit for every good thing that happened to himself or others. He rushed back to his old haunts and strutted before the crowd exclaiming, "I told you I would recover from leprosy. Even a disease like that can't keep a man like me down." The boaster is a self-made man who is constantly glorifying his maker.

Caleb, on the other hand, was a cynic, one who imputes the worst of motives to others and even to God. Picture Caleb saying, "Jesus isn't going around healing lepers for nothing. He's getting well paid for doing it. Perhaps he's a Roman spy. Why should I rush back to thank him when he's a well-paid official? And why did he wait so long before he came here? He should have healed me five years ago."

The modern cynic asks why he should be thankful when others have so much more than he has. Perhaps he even says in his heart, "Why should I thank God? He created me, it's his duty to take care of me."

Daniel was a defeatist. He always expected the worst. His attitude was, "The priest says I am healed. But it probably won't last. No use giving thanks until it's certain."

There are plenty of defeatists who neglect giving thanks for their blessings. Such people are more numerous than we think. We meet a man on a fine autumn day and remark that it is a lovely day. He shows his attitude by replying, "Yes, but we'll pay up for it before spring." Or we call on the chronic invalid and remark that she looks better today only to get the answer, "I'll likely be worse again tomorrow."

Ezekiel was an evil-minded man. Leprosy had kept him from some of his cherished sins. Being healed, he must rush out to plunge into them again at once. The evil-minded man, of course, has no place for thanksgiving. How can he thank the good God for the sordid and sinful things that he enjoys? A pure heart and a clean mind are basic to true gratitude.

Felix, you notice, has a Latin name. Perhaps he was a Roman soldier who fraternized with the populace and became a leper. Felix, like many other soldiers, was a fatalist. He said, "It was my lot to get leprosy, and my lot to be cured. Why be grateful to blind Fate?"

Fatalism is not a reasonable philosophy; its fallacies are many. A veteran pilot offered to take a friend for a stunt ride in a speedy plane. When the friend demurred the pilot said, "You have nothing to fear, you won't die till your number is up no matter what you do." Without hesitation the other answered, "I'm not worried about my number. I'm afraid I might be up there with you and your number would be up."

Gad was a godless man, an atheist. He did not believe in God. If there is no God, no creator—why have thanksgiving? There is no one to thank.

Hezekiah was always in a hurry. He had no time for giving thanks. He never needed the text: *Be still and know that I am God.* Thanksgiving takes a little time—time to think, to count one's blessings, to acknowledge one's debt to God.

Isaac, the last of the nine, was simply indifferent. To all of his obligations, including the duty of a grateful heart, he was indifferent. He had no quarrel with thanksgiving if he did not have to bother with it himself. This is one of the greatest sins: taking our friends, our families, our God, and our blessings for granted. G. A. Studdert-Kennedy in his well-known poem "Indifference," which tells of Jesus coming to a modern city, pictures the Galilean crouching against a wall in the winter rain and crying for Calvary again, not because he was being crucified, but because he was being ignored by the indifferent multitude:

The crowds went home and left the streets without a soul to see.

Indifference is a strong enemy to thanksgiving as well as to other Christian virtues and graces.

Jesus asked, *Where are the nine?* We can only guess where they were. But of this we are certain: they were enmeshed in the arch sin of ingratitude.

Clinical Material: An Evaluation

Clinical Material as published in THE PASTOR shows the minister at work instead of "talking about pastoral care." The editor of our Department of Pastoral Work evaluates this material in terms of purpose and content.

FOR SOME time I have had a growing conviction that an explanation is needed of what our *clinical material* section is all about. Various comments have come to our attention concerning it. While by all odds the reader reaction is favorable and appreciative, with the recognition that no other journal publishes such material and that in presenting such a section we are experimenting and sharing incomplete and ever-changing views with our readers, still scattered, and, one suspects, hurried observations come to our attention which indicate that not all our readers know or understand what the clinical section attempts to accomplish.

One person writes: "Dicks's engine runs on one track"; another, "so often the material is not down to earth and practical, and nothing is accomplished"; another, "if the rest of your journal has no more of Christ in it than Dicks's clinical material, then I will have nothing to do with it." The thing that surprises me is that we have not had more of such reactions; for it was three years ago (in the December issue of 1946) that we began the publication of the department of Pastoral Work in THE PASTOR. The *clinical material* has been a regular feature; and our readers have reported their interest in this material although they have often disagreed with the editorial comments.

While I have sought for varying situations and have selected various approaches, two things have characterized the selection and the comments: first, I have chosen calls and interviews, rather consistently, which represented failures; and second, in my comments I have never hesitated to be critical of the interviewing pastor if I felt that his method was harmful.

It is no credit to me that I discovered quite early in my study of pastoral work that the greatest lessons one learns come from the examination of one's failures. Richard Cabot used to say, "The trouble with the clergyman is that he does not have an autopsy table where he can study his wrong guesses in diagnosis and treatment."

Pastors do not have an autopsy table, but careful study of our failures in pastoral work means a steady growth in understanding and effectiveness. (A similar careful analysis is needed of sermons.) A few months ago in conducting a workshop in pastoral care, I asked those attending the workshop to bring in for analysis several calls that they had made. Sixty-six calls and interviews were submitted. Ninety-eight per cent of those submitted were, in the eyes of the interviewing pastor, successful calls; while in my judgment 80 to 90 per cent were failures in that the pastor failed to be as helpful as it was reasonable to expect him to be in the given situation. That does not mean that the calls were harmful but rather that the pastor was not as helpful as he should have been. In other words, help was needed but the pastor fumbled his opportunity; and yet without the analysis that came in our examination of the material the pastor would never have known that he failed. During the workshop, when such calls were examined and discussed, not one pastor disagreed with the analysis.

I have tried to make the *clinical material* as we have published it serve in the field of pastoral care as a kind of autopsy table. What we did in our workshop I try to do regularly in our presentation of actual calls and interviews. If they are not more varied, it is because our readers and my students (for many of these calls come from our classes) have not reported other calls. Some feel that we do not present enough evangelistic type calls. I have repeatedly asked for this kind of call, especially for unsuccessful ones. If "Dicks's engine runs on one track," as the critic cited above maintains, we would welcome another track and another emphasis. If the material is "not down to earth and practical" let us see some calls that are down to earth. If our material does not have enough of Christ in it, let the critic discipline himself enough to report a call that does, but I urge that it be reported *honestly*.

The one thing I will not and have no right to do—and still keep faith with the procedure we are following—is to pad a call so that it will come out as we would wish it. We are being objective and honest and trying not to kid ourselves and our readers—a task that is hard to do because most of us want so much to be reassured. The editors and publishers have never by the slightest hint suggested that I present the *clinical material* in any way other than as I have believed it should be presented.

We are always careful to identify the editorial comments, for they are matters of opinion. Some feel that I am far too cautious, and too critical of what may be identified as aggression on the part of the interviewing pastor. Not long ago a minister said, "People need to be guided. Look at the way the Roman Catholic priest works." I have, often. That is one reason that I am a Protestant. I do not like authoritarianism and

dogmatism in pastoral work or in the pulpit, or anywhere else for that matter. That does not mean that the alternative is lack of conviction. Rather the emphasis is upon permissiveness; one learns this from life and from God.

The method of Jesus was love and affection. To be sure, he spoke to several saying, "Follow me"; but I have always felt that even there it was his outgoing love and not his command that caused them to follow him.

In our *clinical material* we are presenting primary sources in methodology. There are those—and the number is large—whose opinions I respect in other areas, who believe that I place altogether too much emphasis upon method. If they will read our *clinical material* carefully they will discover a constant searching for the understanding or insight lying behind the technique, especially in regard to the interpersonal relationship, or the feeling that exists between parishioner and pastor. Technique is as important in pastoral care as it is in music, but a perfected technique does not make a great artist. That lies deeper. Although a great artist perfects his technique, *his soul flows through his technique.*

Some have wondered about how accurate our records are. Obviously, records that are written from memory are not completely accurate. As a conservative estimate, it can be said that probably only 25 to 30 per cent of the exact words and phrases that are said in an interview can be remembered after it is over, although some are much better at this than others. But we believe as high as 80 to 90 per cent of the dynamic, or meaningful, material can be recalled, especially by one who is conscious of what dynamic material is. The small talk is forgotten.

When I began my work in the field of pastoral care, I was naturally skeptical of a lot of the "mouth wash" that ministers, social workers, psychologists, sociologists, and doctors run through their teeth as truth, so I kept trying to find out how they got that way. While Richard Cabot was a philosopher and teacher at heart, he also encouraged original thinking. But it is not to Dr. Cabot that I give credit for the type of record which we developed or the method of criticism that is presented in our *clinical material* section. Credit, however, should go to Miss Sarah Evarts, a psychiatric social worker at the Massachusetts General Hospital in Boston, with whom I was associated in the early years of our work and who died several years ago. Miss Evarts was the daughter of an Episcopal clergyman, and she had a keen interest in the church and the work of the minister. She also was capable of being disturbingly honest. Once having gotten the method from Miss Evarts, Richard Cabot encouraged us to experiment with it. The result is our *clinical material* as presented in the Department of Pastoral Work.

We do not talk *about* pastoral care. We show you the pastor *at* work. What you think about the editor's comments or interpretations is one thing, but you cannot lightly ignore what the pastor does or fails to do. It is a demonstration project.

It has been said that our clinical material in THE PASTOR is "the greatest collection of primary source material in pastoral care that has ever been published." Long after the books that are being written and the interpretations that are being made are forgotten, students of pastoral work will be returning to these sources. Perhaps we are too close to the trees to see the size of the forest we are in, but at least we are conscious of its significance, and we are trying to chart the course we are traveling.—***Russell L. Dicks.***

Take Courage

Mrs. Knotts was riding with her son Johnny, age 7½ years. He was sitting at the window of the bus holding his arm out, trying to touch passing vehicles.

The Reverend Mr. Lyle, another passenger, came over to Mrs. Knotts and said, "Pardon me, madame. Your little boy makes me nervous. He has his arm out of the window, and I am afraid that it will be broken."

Mrs. Knotts replied heatedly. "I don't give a darn if it is, and I wish you would mind your own business."

Mr. Lyle resumed his seat for a while, and then he came over to Mrs. Knotts again. "Lady," he said, "I hate to bother you again, but I just cannot stand to see that child deliberately break his arm."

The woman replied, "I beg your pardon, Reverend, for talking to you as I did a few minutes ago. But day before yesterday Johnny stuck some beans up in his nose, and I had to take him to a doctor and have them removed. Then yesterday he stuck a button in his ear, and I had to take him to a doctor again. Now today he put his head in a pot, and I am taking him to a tinsmith to have it removed. I get so disgusted that I don't care what happens to him."

Pastor's Summary: Mrs. Knott found some relief in expressing her emotions. The conversation with her was helpful.

Editor's Note: We invite our readers to submit amusing and embarrassing pastoral situations which you have faced. In this way the shy parson may be helped to realize that these things happen to others, and he will take courage.

Seminar for Pastors

The fifth annual Pastoral Care Seminar of Augustana Hospital (Lutheran) will be held in Chicago, beginning April 17. The six-week course is opened for all ordained ministers, both pastors and chaplains. It will serve as an introduction to pastoral counseling and ministry to the sick in the light of present-day developments in the field of psychiatry and psychosomatic medicine.

This seminar will be directed by Chaplain Granger E. Westberg of Augustana Hospital. It is affiliated with Chicago Lutheran Theological Seminary and offers credit toward both the B. A. and S. T. M. degrees.

Pastors who are interested are asked to write immediately to Augustana Hospital, Chaplains' Dept., 411 W. Dickens Ave., Chicago 14, Ill.

No Apologies for the Funeral Text

By RONALD A. BRUNGER

The stereotyped, impersonal funeral service is inadequate, says the pastor of the Methodist Church, Stephenson, Mich. He describes a funeral service that includes a short sermon, suggesting that the burial of the dead offers an opportunity to strengthen the religious faith of the living.

ELEVEN years ago I started out in the Methodist ministry. Seldom, surely, has there been a greener young pastor. I was particularly ignorant regarding funerals, probably having attended only two in my life.

I knew in general that funerals were supposed to be kept short; that the trend was to eliminate sermons and songs, using only scripture, prayers, and poetry instead. A neighboring young minister was doing this, and he assured me that his funerals "were going over big."

Luckily, a considerable length of time elapsed before that first formidable funeral. How it did make me tremble! It was fortunate for me that a friendly minister came to my aid. The funeral was for an old saint of the church who had suffered much and whose death was considered a blessing. This type of funeral is the easiest to conduct. For some reason I felt that I could not conduct an entirely impersonal service. It seemed to me that there should be at least a slight mention of her in relation to the triumph of the Christian faith. I prepared a four-minute message on the text: *This is the victory that overcometh the world, even our faith* (I John 5:4). Scared as I was, I could not help noticing that the congregation really listened to the message. They were hungry for a message, and they hung on to my words.

Thinking about this service afterward, I felt that I should include a short message in each funeral service that I conducted. But for a while I felt apologetic about this idea. It was then that I took up as a hobby a research into my family history. I was struck by the fact that the old-time obituaries always included the funeral text. My great-grandmother was a zealous Methodist; she was a woman of great faith and works. Her obituary gave the funeral text: *Blessed are the dead which die in the Lord. . . . Yea, saith the Spirit, that they may rest from their labors, and their works do follow them* (Rev. 14:13). The text fitted the occasion, for one of the Lord's saints had just gone home.

I became convinced that everybody deserves the dignity of a funeral text, and that an altogether impersonal funeral service is not right. Nor is it as helpful as the modern custom assumes. Therefore, I have adopted the policy of a short funeral sermon, about six or eight minutes in length, occasionally longer. The whole service usually runs from twenty to twenty-five minutes, unless there is music.

Early in my ministry I purchased *A Living Hope* by Jesse Halsey (Abingdon-Cokesbury Press), and I have found this loose-leaf book suggestive and useful in preparing funeral services. Planning each service separately—with some variations from a general plan—I begin with the scripture sentences from the Methodist ritual into which I weave some sentences from the opening of the Presbyterian service. Then come an invocation and a considerable section of scripture, Old and New Testaments, from the suggested portions in the Methodist ritual.

Poetry comes next. Usually I select about three poems. Poems are helpful if they are well chosen. The best poem that I have found for a funeral service is "The Eternal Goodness," by John Greenleaf Whittier, the Quaker poet whose poetry contains a gold mine of inspiration for the church. I use this poem on especially difficult funeral occasions. There are many suitable poems that can be used. I carefully weigh poems and choose them for the occasion, thinking of the life of the deceased and the character of the immediate family. An effort should be made to keep variety from service to service. Following the reading of poetry, I read the obituary if it has been insisted upon. Then comes the sermon, followed by a closing prayer.

I have prepared a number of funeral sermons on varying texts. True, one minister's funeral ideas are limited. An elderly minister of another denomination confessed to me that he had only about eight funeral ideas and that he kept juggling and changing them. I go around the clock with my funeral sermons, selecting them for the suitability to the occasion and changing them a bit. Sometimes I get the inspiration for a new sermon. Some ministers of large churches claim that they must use an impersonal service, with no sermon, for they cannot prepare a new sermon for every funeral service. This, of course, is true, and even the pastor of a comparatively small church

will admit the fact that he repeats himself now and again. But it seems to me that this is no reason for sidestepping a short funeral message, which is so helpful to the bereaved.

For a long time I had the experience of finding persons comforted by the funeral service and then utterly stricken with grief at the grave. The service at the grave did not seem to help them. Of course for the average person who does not have a living faith, the latter situation is terrifying. With their piteous devotion to the body of the deceased, they are stricken with the seeming finality of the situation at the grave, when they part with the visible presence of their loved one.

It took me a long time to observe that the Masonic service at the grave was far more comforting than our short Methodist service. The service for Masons is not only beautifully worded; it is also longer. This puts off the ordeal of leaving the grave, taking time to instill a message of hope and confidence. I found myself glad to have a lodge funeral, for it would be a more comforting service! The stinging question in my mind was, Why should not the church service at the grave be as impressive and comforting as any other service?

Since that time I have worked on a solution, but without complete success. The four scripture sentences given in the Methodist ritual leading up to the committal are altogether too short and casual to bring comfort to the bereaved. Unless the weather is so inclement that the attention of the bereaved is taken away from their sorrow, I read scripture selections four or five times longer than our ritual. Always included is a passage from Revelation 21:4: *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow . . .* That passage seems most appropriate at the grave. Sometimes a word of faith is given: "We come here in Christian faith. We bury the body, but we cannot bury the soul." Then follows the committal.

If the deceased is a Christian saint, I repeat Revelation 14:13: *Blessed are the dead . . .* Then I use this sentence, with my hand upraised: "Go forth, O Soul, from this world, in the name of the Almighty Father who created thee: may Christ who called thee, receive thee; and may the Holy Spirit lead thee and ever abide with thee in the house where the many mansions are." This sentence seems to have power and comfort; it carries the needed message that the soul is not consigned to oblivion in the grave.

The service is concluded with a prayer of some length, containing this message or its essential thought: "We thank Thee for all fair memories and all living hopes; for the sacred ties that bind us all to the unseen world; for the dear and holy dead who compass us about as a cloud of witnesses, and make the distant heaven a home to our hearts. We thank Thee for the life of this one. One by one Thou dost gather the scattered families out of the earthly light into the heavenly glory, from the distractions and strife and weariness of time to the peace of eternity. We thank Thee for the labors and joys of these mortal years. We thank Thee for our deep sense of the mysteries that lie beyond and for the eye of faith that Thou hast opened for all who believe in Thy Son. Grant us, now, strength for the tasks of our lives; Thy peace and Thy guidance that we may carry on worthily as have those who have gone on before. May we be followers of those who now inherit the promises."

The writer is still in search for ideas to enrich and make more effective and helpful his funeral services. This article has been written in the hope that it might help other ministers who are not satisfied with their funeral services.

Questions of the Month

QUESTION: *How can you maintain a feeling of friendliness with a person when he needs to be told the truth? For example, a parishioner who has "killed" his wife because of lack of medical care, or a man who has developed an unhealthy dislike for his son-in-law.*

ANSWER: The times that we need to tell such persons "the truth," as you put it, are rare. The times when such persons need to tell us, as pastors, "the truth," are many. The art of pastoral care consists of building up a relationship of such significance that the parishioner is emotionally able to look at the situation and himself in such a way that he can talk about it and face it. "Telling him" will only antagonize him, deepen his confusion and sense of frustration, and drive him away from the *understanding* Christ, whom you personalize and represent. Telling people off is the easiest way; loving people into an attitude of understanding is longer and more difficult, but it was our Lord's method.

QUESTION: *What is the work of the social worker, and in what way does her work overlap that of the minister?*

ANSWER: The answer to the first part of this question depends upon the type of social work, for social work is highly specialized. Until very recently social work dealt largely with the giving of relief and the securing of food, shelter, and clothing. Now social work has moved into various fields, such as child care and child placement; health, which includes securing hospital and medical care as well as counseling; the care of the aged, including placement, securing old-age pensions, and counseling. A few social workers are going into private practice. The field shifts so rapidly that it is hard to generalize about it.

Some social work definitely overlaps the work of the minister and, since both the minister and the social worker are defensive and feel possessive toward their clients and parishioners, co-operation between the two is very poor. Social workers wonder why ministers do not refer people to them and ministers wonder why social workers do not call upon them for help. One of the basic difficulties is that the two professions have different vocabularies for describing their work. Marked gains are being made in bridging the gap between the medical profession and the ministry, but the gap between social work and the ministry grows steadily wider. —***R. L. D.***

Deliverance from Fear

CHRISTIANITY AND FEAR, *by Oscar Pfister; W. H. Johnston, trans. Macmillan Co., 589 pp., $6.50.*

"I am acquainted with no other method than that provided by depth psychology for liberating certain patients from morbid aberrations of the Old Testament and New Testament. . ."

With this confessional introduction, we come to grips with a man active in the parish ministry. Neither teacher, scholar, theologian, nor psychoanalyst —although Pfister is all of these— the author of this book is a pastor. He remains in the pastorate primarily because he believes he can find "a new way to understand the phenomenon of faith and those strange mutations which it has undergone and which have left it to the grossest perversions of Jesus' message."

Pastor Pfister found that theology had no satisfactory answer to our most profound longings and tormenting needs, that it "failed to render intelligible the processes of salvation, regeneration, and sanctification because it dealt with not the living faith, but with its theoretical by-products in the forms of dogma and religious theory." He concluded that the theological attitude was purely antiquarian and scholastic and that "it was remote from the real problems instead of concentrating upon the needs and the psychological peculiarities of the living individual."

It is the purpose of the author "to show by a new study, based on methods of depth psychology and mental hygiene, the necessity of a general concentration of the Christian religion and way of life upon the unity of love through faith and faith through love which was the essence of the teachings of Jesus and of which his life was the pattern." His book is "A Study in History and in the Psychology and Hygiene of Religion."

The first part of the book deals with the theory of fear in both neurotic and normal individuals and as a problem of collective psychology. Part II, the historical aspect, treats the solution and formation of fear in the history of Judeo-Christian tradition. Part III covers the hygiene of religion—the fundamental solution of the problem of fear through Christianity.

The author sets out with the avowed purpose of solving the problem of religious fear along psychological lines. His definition of fear is simple yet inclusive: the emotion occurring when danger arises. The word *dread* is used when the danger is external, and *fear* when an external threat is non-existent. *Mixed fear* is the term denoting the welding of dread and fear. Love is defined as a sensation resulting from a need and directed toward an object promising satisfaction, the sensation being one of attraction and inclination.

Concerning the causation of fear, the author states various definitions by I John, Freud, Adler, Kierkegaard, and others; then he presents his own view: that fear is caused by the interference with the impulse toward love in general and by a sense of guilt in particular. He claims that the origin of fear is in perceptions and fantasies caused by environment and imagination.

Fear is repelled when it is alleviated, sublimated, or morally conquered; fear is unsuccessfully repelled when it results in tormenting symptoms, loss of health, and moral injury. Pfister maintains that the medical approach to the repulsion of fear, assuming that every fear is wholly bad and its elimination is a gain, is false because there is sometimes no way of escaping.

Chapter twelve, entitled "Jesus," is perhaps one of the most stimulating chapters in the volume. Pfister says, "Tell me the picture of Jesus that you have reached and I will tell you some important traits about your nature. . . . Jesus recognized it as his calling to convey to men the sacred love and kindness which he apprehended to be God's innermost nature, and to make individual man and mankind as a whole the instrument in this eternal will to love." Thus the starting point for Jesus was the love of God and man as an experience and form of life, and as the holy power sending him on his mission.

The factors tending to resolve fear are: (1) the concept of God as a loving father in heaven; (2) the knowledge that moral action, not obedience to doctrine and ritual, is necessary for salvation; (3) the ransom theory of the atonement. Elements promoting fear are: (1) the Judgment that is to come at an unexpected hour; (2) knowledge that man, though a child of God, is evil by nature; (3) terrifying view of hell; (4) the power of God to overcome all opponents.

These factors are resolved when they are understood to be warnings designed to protect men against leaving the path of salvation and to invite them to reverence God. "Regarded psychologically and hygienically, the historical importance of the work of Jesus was that he displaced conscience, which was a strict authority, promoting the formation of fear and compulsion, in favor of love, a milder and kindlier authority."

Pfister writes at length on the "dichotomy" between Paul and Jesus. Paul is made out to be a person with strong neurotic tensions, and the author states that "in the issue between Jesus and St. Paul, the Christian Church decided in the main in favor of the latter."

With a direct frontal attack on Roman Catholicism, Pfister says that fear has been organized into compulsive formations of a collective neurotic character through (1) the practice of piosity; (2) the hierarchy between God and man; (3) celibacy; (4) continued invocation of fear and dread into the souls of children and the minds of adults; and (5) the teaching that sexual pleasure is sinful in itself and that the organs are causes of shame. The creation, avoidance, and prevention of fear are concerns of Catholicism only in so far as they serve its supernatural intentions.

But the author is equally critical of Protestant thought. Luther could not wholly overcome fear because he was unable to carry through absolutely the transference of the causal element from man to the divine grace. His theology rested on Paul, rather than Jesus, putting faith before love. Luther's system of fear-repulsion yielded four results: (1) a feeling that he was in the hands of an unconditional and everlasting grace; (2) a belief in the anticipatory mercy of God and help in distress; (3) a marriage from duty rather than from inclination; and (4) a vivified appreciation of the present world, despite his desire for the day of judgment. Luther alleviated fear with a return to Paul's doctrine of grace, but he did not completely succeed in restoring love, as Jesus did, to a place where it would have formed the center of piety and the whole of life. Therefore, he did not succeed in overcoming fear in the best possible way.

The leaders of the reform movement repelled fear by stressing the efficacy of the divine grace to the exclusion of human merit acquired by good works in forms of faith and

ritual. "The Reformation preferred to take its stand on theology, particularly the doctrine of justification and atonement taught by Paul; it neglected the simple message of love and the Gospel of salvation which Jesus taught." The collective neurotic compulsion which the Reformers were successful in overcoming was shortlived, for the older compulsion was replaced by a new one—a passionate insistence on the letter of the various creeds, leading to hair-splitting and polemics, and thus Protestant orthodoxy also becomes a collective compulsive neurosis.

Initiating the third and final part of this scholarly work, the Swiss pastor criticizes both Christianity and medicine: the former for having tended to create fear and injure health; the latter for disregarding moral principles. His synthesis is that through Jesus Christ we find the perfect combination of love of God and of men and the closest merging of the message of Christianity and the concern for health, whether by methods of psychiatry or sociology.

The psychoanalytically-oriented Pfister states that the optimum realization of love is the first and foremost objective in the Christian treatment of fear, yet no one method or treatment can be valid for all Christians. Through the medium of eight postulates, he covers the field adequately: (1) The Christian treatment of fear requires a religious attitude allowing love in the sense of Jesus Christ to exercise optimum effect upon faith and life in accordance with the individual's capacity for absorbing it and translating it into a reality; (2) the Christian treatment of fear hasn't the right to claim sole control over problems connected with Christian love through faith—the will of God, which must be supreme to a Christian, is regarded as an eternal and absolute love and includes the overcoming of fear; (3) tolerance postulated by the hygiene of fear is an essential part of Christian practice and of love in general; (4) the hygiene of fear requires of Christianity that it shall be heroic; (5) if religion is to ward off fear it must be a faith active in love, an active communal religion; (6) we must not restrict the vital impulse and craving for pleasure by a predominantly prohibitive ethical system unless more valuable pleasures and gains are attained by it; (7) the capacity to achieve sublimations varies greatly in individuals; (8) the analytical method needs application to depth of mind so as to overcome the obstacles lying in the unconscious and to render the patient receptive to love which overcomes fear.

In his final chapter, "Christian Dogmatics as a Doctrine of Love," the central thought is, briefly, this: the justice of God must be subordinated to the love of God. "By raising man to the level where he is a child of God, Jesus took steps to prevent man, in the conviction of his absolute unworthiness, from becoming a victim of fear, of compulsions, of mental and moral destruction, and to enable him to achieve the courage needed to trust the eternal father . . . The Christian work of salvation must once again become a unity of faith through love and love through faith in the sense of the Gospel." The supreme question remaining in my mind is this: can and/or will man, of his own volition, tear himself away from evil and turn toward the good?

The first of the book is the best, for here are voiced promise and hope. One clear point that he makes, and this time and again, is that Christianity must eliminate fear from its roster. This must be done by a literal understanding of the word "love." The author never rises above the staccato, stereotyped, tired, and worn-out use of such undefined terms as love and faith. He does not successfully explain them in terms of their cure of fear. The main value of the book lies in its synthesis of psychoanalytical method and theological treatment.—***Robert Grumbine.***

On Ministry to the Aged

OLDER PEOPLE AND THE CHURCH, *by Paul Maves and J. Lennart Cedarleaf. Abingdon-Cokesbury Press, 272 pp., $2.50.*

A comparatively young nation recently has been discovering that her people are now living longer. In 1800 the average age, according to this book, was thirty-five years. By 1900 it was up to fifty, and by 1940 the average duration of human life in America was sixty-three years.

In order to discover what the church was doing to meet this changing trend among its constituents and more authoritatively to suggest some practical answers, a study of more than two years was made. A grant having been made to the Federal Council of Churches, two ministers trained for this type of work were selected. They are Paul B. Maves, who has had clinical experience in the New Jersey State Hospital, and J. Lennart Cedarleaf, who has served as chaplain in the Cook County Hospital in Chicago and also at the Illinois State Training School for Boys.

The volume opens with a glance at the conditions that many old persons must face and how they must adjust themselves. Some of these conditions are compulsory retirement in the sixties, leisure, loneliness, illness, and loss of income. Probably more than any other group of persons the oldsters have a great need for affection, a feeling of being wanted and useful.

What can the church do? One proposed approach is an emphasis given to the pastoral relationship. Effective pastoral relationships can stimulate creative living on the part of many people past sixty. Also group activity, as a result of the study of thirteen local churches, may help to provide the kind of fellowship that these persons need. Special attention should be given to services of worship used with older people. Again, the church has a relationship to the varied resources of the community, one of which is public opinion. If the Gospel messengers would speak out for pensions and welfare help, perhaps public opinion against labor unions would be less severe in places. The final section of the book, dealing specifically with social problems of the aged, warrants reading by all who serve in the Master's name.

There is a helpful list of biographical notes in the appendix which refers to the chapters.

This book is helpful both for pastors and lay people. A friend of the reviewer has found the volume very useful in interviewing persons in behalf of a growing demand for institutional care. Some pastors have churches in which the preponderant number of members are older people. Their approach would be very different from that of pastors serving a younger, more virile membership. Every community, however, has older people, and this enlightening study will help leaders to serve these persons. To know the needs of persons and groups is a big step in the direction of serving them.—***M. E. Dorr.***

It's Fun to Be a Preacher

By DONALD A. OTTINGER

The adage "dull as a minister's life" is an inept phrase to this pastor. He offers as proof an account of incidents both droll and tender from his life. He now serves Clifton Methodist Church, Clifton, Pa.

A METHODIST minister, looking back upon his experiences, is liable to cry, "Why didn't somebody tell me these things?" A youngster applying for his local preacher's license is required to know the meaning of the General Rules, the number of the Sacraments, and the qualifications necessary to become a member of an Annual Conference. The pre-ministerial college student spends hundreds of hours writing term papers, experimenting in a science laboratory, and basking in the language of Browning and Tennyson and Shakespeare. Seminary days are an endless round of Greek and Hebrew and heavy theology. But nobody ever told me what to advise a young man with stage fright on the eve of his wedding. No one showed me how to look nonchalant when, in the midst of a pastoral call, someone yelled downstairs, "Mamie, I thought for a minute the preacher was going to turn in here, but I guess it's the Joneses who have to put up with him this afternoon."

My theology books suggested no thesis of contradiction for the satisfied saint who insisted that the army of God soared around our heads constantly, silently flapping their invisible wings, an ever-present danger to aviation. When an amorous female made it quite clear that a preacher—any preacher—would do, I admitted the Greeks probably had a word for it, but the word was not in my New Testament lexicon.

Nobody ever gave me instructions how to scrape wallpaper, or conduct a bazaar, or play the piano, or apply make-up, or cane a chair, or wait on table, or make baskets, or be an auctioneer, or give advice to the lovelorn, or teach school, or sing soprano—but I have done all these things in the name of my profession. My bishop bestowed upon me the titles "deacon" and "elder," but I have been called everything from "Bud" to "Father," not to mention a few titles exclusive of either category. Sometimes my job is not unlike that of a ringmaster for a three-ring circus, or the proverbial "one-armed paper hanger with the hives." But, in spite of all this, I have discovered it is fun to be a Methodist preacher.

Becoming a full-fledged parson is not so simple as one might think. Seven years of schooling is rather frightening to any novice, especially when the exchequer is without checks. But much more ominous than that is the Conference Committee on Qualifications, into whose austere presence I was ushered early one February day. The weather outside was freezing, but that was torrid compared with the atmosphere into which I walked. It seemed to me that they were like the theater critics who know they are not going to like the play even before the curtain goes up. I know now that the kindly men who received me were not nearly so austere as they pretended, and that their critical eyes were not really unfriendly. But I did not know that then.

They examined my theology, much of which was still pretty vague to me. They wanted to know if I were in debt to the extent of embarrassment. Had they only known, they would have thought I was not easily chagrined. They asked if I were married and if I had any children, and I quickly answered "no" to both. They wanted to know, in good John Wesley fashion, if I were "going on to perfection," and, for the life of me, I could not remember whether I was supposed to answer yes or no, so I muttered something unintelligible, and it got by. When they said that I might go, I rushed from their presence like a condemned man receiving pardon.

But, standing before the Qualifications Committee is as nothing compared to that fearful day when the whole Annual Conference passes judgment. I now have great sympathy for the prize hogs at the county fair and horses placed on the auction block. Closeted in the choir room of the great church together with my three fellow sufferers, I heard my name read in the stentorian tones of the Bishop, who was on the other side of the closeted door. Then, one by one, we were taken in, asked to face the sea of black-clothed preachers, and curtly dismissed. I had the feeling that my tie was too bright, that I should not have worn my gray tweed suit (although I had no other), and that my hair, which I had then, was terribly mussed. And soon after I returned to my classmates, I was sure that all these must have been true and that my shirt tail was probably hanging out as well, for three hundred ministerial guffaws broke loose.

I wanted very much to go home and forget the whole business. It was not until some months later, after I had been admitted to the Conference and benignly welcomed by many an old saint, that I discovered the cause of the outburst that day. One of the retired men, now gone to be with the Savior he loved and served faithfully so many years, had risen to move my acceptance. He said he could vouch for my excellent judgment, for I not only had received him into my church once to preach, but also I had had the superb good sense to ask him

a second time. No man was ever received into conference in such good humor.

I received my first appointment when I was only a junior in college. It was quite a thrill to see my name listed among the others in the *Philadelphia Evening Bulletin* that March Monday afternoon. It was a tiny church building, with only twenty-six members, but some of the finest preachers in the conference had served there, and I was struck with my great responsibility.

In addition to two sermons each Sunday, which I wrote Tuesdays and Thursdays during the two-hour study periods (an amazing feat), I was required to teach a Sunday school class of boys. My first day did not go badly at all. My first two sermons were called "Follow the Leader" and "The Good Shepherd," which seems, even now, to have made a rather good beginning. As I remember, I kept my poise in the pulpit; I learned the names of a number of people; I stood at the door and shook hands with the only congregation of my experience whose number exceeded the number of church members. It was not until the next day that I was struck with a most horrible fact. The Sunday school lesson had been the story of the Widow's mite. And woe was me when I remembered that through the whole class period I had referred to the Widow's gift as "two bits."

It was in this same church that I was caused to blush the color of Santa Claus's suit at a Christmas entertainment. There was a young married couple in the church with whom I became good friends. As a matter of fact, the occasion of our friendship was rather interesting. After church one evening, as I was walking back to the college, I was unaware, fortunately, that the young man and his wife were not far behind me and that he was cutting me to the ground with sharp criticism. As I passed under a light the wife saw me, and being sure I had heard, insisted that he invite me to the house that following Thursday to defend myself. When the doors opened that night, I was greeted, "Good evening, Reverend"; but when I climbed out of his coal truck at the college gate several hours later, he called, "So long, Don, I'll be seeing you."

Their little boy was only four years old, but a bit more than precocious. He called his father "Daddy Tom" and his mother "Honey." Both his mother and I had coached him carefully on his four-line "piece" for Christmas until he knew it letter-perfect. But the night of the entertainment he double-crossed us. He would not talk. I said the first line. No response. The second—no response, and then, in one of those shrieking silences, his high-pitched voice filled the church. "Don't try to kid me, you don't kid Honey."

For my second student appointment, three years later, I was better prepared. But here, too, there were surprises. Conference was in June that year, but I was staying on at the seminary through July, so it was to be just a week-end job at first. The town had no means of public transportation, so I was dropped off in the little village by one of my classmates on his way to the city. It had not occurred to me that there might not be a hotel or restaurant. Since it was about dinner time, I inquired at the country store, and was sent to the Inn across the way. When I asked about something to eat, I was informed that all I could get was a ham sandwich and a glass of beer. Needless to say, I settled for the sandwich—a most auspicious beginning.

The second step in my initiation took place after choir rehearsal a few weeks later. It was a newly organized group of high school young people. After we finished at the church, we were to go swimming in the creek below the town, but I had no idea that it could be so dark in the country. We changed our clothes, and very foolishly I was the first into my bathing suit; so they urged me out on the diving board, which could only vaguely be made out. Walking out to the end of the board, I looked for the water, but it was not there—only black night. I knew then that my reputation as a preacher rested, not on the orthodoxy of my theology, but upon my intestinal fortitude—so I jumped. It was several hours, or so it seemed, until I struck the water, but it was cool and refreshing and received me as if it were a featherbed.

I spent two full summers there in addition to my winter week ends. During that time I gained twenty-five pounds. Each Sunday I had dinner at a different home, and those wonderful cooks vied with each other for my benefit.

My first parsonage was something! It was a shock that first day to discover that all the furniture of the house—every scrap of it—was piled in one of the twin living rooms. At about four o'clock in the afternoon I began carrying the pieces about, assembling beds, arranging a dining room, and unscrambling carpets.

The kitchen had an interesting feature too. There was a gaping hole beside the coal range that went unexplained for a long while. But I discovered eventually that a former parsonage queen used to put her ashes in a pasteboard carton—until it happened.

In those first few months I proved myself a pretty good cook. My dinners even included salads and desserts. But it got pretty dreary eating alone, and eventually I existed on a diet of cheese sandwiches. If it had not been for the Bradfords I probably would have succumbed to malnutrition. The Bradfords were wonderful. They had only eleven children. Muzz Bradford used to say, "What difference do two or three more make when you're already cooking for thirteen?" As a consequence there were seldom less than twenty for Sunday dinner.

But the Bradfords were not the largest family. The Greer youngsters made a fearful noise in the village upon the arrival of their sixteenth, shouting at the top of their lungs, "We beat the Bradfords! We beat the Bradfords!"

One of the great joys of being a minister is to be found in the generosity of his loyal parishioners. Every festive occasion in the pastor's life calls forth a shower of good wishes. Nothing, however, surpasses the minister's marriage. When in a new charge this preacher took unto himself a wife, the gifts from individuals, from Sunday school classes, and from church organizations were so profuse that only now, after twelve

years, we are beginning to think of replenishing the supply of linens and blankets.

Coming home from the honeymoon was quite a shock, however. The house was decorated from top to bottom. All the pots and pans from the kitchen were strung on a clothes line about the living room. Welcome signs were all over the place. Afterward, we were told that they regretted having done it and even considered setting things to rights again before we returned, for they were not sure how we would take it. But to us it was a sign of our acceptance, and certainly not something about which to be displeased.

In days gone by parsonage furnishings have been notably weird, frequently an accumulation of castoffs. Our experience, however, has been quite the contrary, with a comfortable and attractive home provided except perhaps in one particular instance. We were especially proud of our first parsonage and went to great lengths to see that our personal effects were done harmoniously. The master bedroom was a beautiful blend of yellow and brown tones. When the members of the Ladies' Aid advised us that a new rug was to be bought, we were especially pleased. That would make everything perfect.

The rug arrived on my bride's birthday when she was not at home. I conceived the brilliant idea that it should be on the floor when she arrived. I struggled with it up the stairs, maneuvered furniture, and managed to get it on the bedroom floor just before my wife got home. I must confess I was much more concerned about my own efforts than about the rug itself. When the lady of the house came in, I led her proudly upstairs. She took one look at the floor and collapsed upon the bed in tears. As I remember it, the rug was done in a bright background of Kelly green, with huge pink and red roses that fairly screamed. It was pretty awful. Evidently the ladies thought so too, for after they saw it, they relented and had it exchanged for something more subdued.

One of the chief delights of a Methodist preacher is a wedding. There he can be even more expansive than the bride's father. And then that extra fee, which isn't in the budget, always comes in handy. It does not supply the minister's wife with a profusion of hats, according to the legend. There have been all sorts of weddings: big ones, little ones, parsonage weddings, home weddings, pretty ones, and overelaborate ones. There was one bride who in spite of careful instruction came down the aisle in a kind of one-step that left her right foot behind her in trailer fashion. There was the beautiful bride who dashed from the car to the church in a downpour of rain, and went down the aisle with a veil that appeared to be studded with diamonds. There was the couple who arrived at the parsonage one Monday morning at the conclusion of our vacation. The various pieces of luggage, typewriter, mimeograph machine, and a clutter of numerous other things had to be cleared away before we could even invite them in, much less marry them.

But one of the really memorable weddings was that of a lovely girl and her stockily built truck-driver-looking groom. He insisted he was not nervous and bore up beautifully until, in the reception line, a dear old lady kissed him. Then, in spite of all his muscles, he broke into tears and cried like a baby.

A minister must be something of a psychologist, and he is always pleased when there is an opportunity to practice. A youngster whose unfortunate home life did little to help him got picked up by the police for petty stealing. He was released, but we thought that if the boy had a little money of his own he would not have to steal. We asked him if he would like to keep the parsonage yard. A typical city backyard, it only measured about eight by twelve feet. But there were some pretty flowers in it. Jack mowed the grass and pulled weeds one whole summer. Whether it cured him of stealing we will never know, but it turned the backyard into a barren plot where neither grass nor flowers remained. The only vegetation was weeds.

There is much more that is fun to remember: One day two policemen came in their little red car to tell me about a woman who had threatened suicide, and the report went out that the preacher had been arrested. . . . There was the time I gave a fellow a half-dollar from the poor box only to have him return and tell me it was counterfeit. . . . I spent one night on a sofa in a farm house, and felt mice running over the blanket all night long. . . . There was the pastoral call where the lady of the house apologized because they were spraying the furniture for fleas. . . . At the funeral on the day of my wedding rehearsal, a young woman threw a fit of mock hysterics and threatened to jump into the grave. . . . There was the woman who begged for money for coal and used it to get a permanent wave.

The biographies of my two automobiles, "The Duchess" and "Ancient Abigail," are yet to be written. . . . A fellow has to keep his sense of humor to be a Methodist preacher, but it is fun.

But the best part of it all is not to be found merely in the facetious twists herein related. The best fun of all is the pure joy of serving Christ, who found a great deal of happiness himself. Jesus placed a high value on friendship. He suggested that there was no greater happiness to be found than the love of men for each other. In the fifteenth chapter of John's Gospel he said: *These things have I spoken to you . . . that your joy might be full.* Jesus knew the kind of pure joy that comes from association with men and women who love God and each other. It is in the recollection of many very precious incidents, too sacred to tell in detail, that a Methodist minister finds real joy. The many children who, coming into the church through preparatory membership, have become good churchmen. The great number of people with whom it has been his deep privilege to go down into the depths of sorrow or trouble, to rise to assurance and well-being in Christ. The many people who have caught a vision of the Christ's message, and in turn have discovered the fun of being Christian. Just the sense of being needed and called upon for help. These are the compensations of the Christian ministry—that our joy might be made full.

Cutting the Gordian Knot

By HERMAN A. SPRUIT

Methodists need no longer chafe under the restraint of needless boards and committees. Taking the skeleton plan provided by the 1948 Discipline, *the pastor of First Methodist Church, South Gate, Calif., indicates some ways of streamlining church organizations that he he has found practicable.*

NINE out of ten ministers keep themselves at the brink of nervous exhaustion brought on by the complicated structure of committees and boards. This useless waste of energy is a needless expense of manpower that can be easily overcome. It can be done by streamlining the official machinery of your church, eliminating overlapping functions.

The brightest hope for successful reorganization stems from an amazing thing that happened at the last General Conference. In Boston in 1948, for the first time in the memory of living persons, legislation was passed that allows a scheme of reorganization that should spell new life and efficiency for countless churches. Turn to page fifty-five of your 1948 *Discipline* and start studying paragraph 152. Here you find a plan which will fit any church, large or small, newly founded or hoary with the weight of tradition. Let's look at its operation.

Consider the problems of the small church first. After all, the greater strength of Methodism is concentrated in churches of two hundred members and less. If your church falls in this bracket, you may have been wondering where you may find the many people required to staff the avalanche of committees. It is an annual worry. The fact that you have been through this many times before doesn't lessen the problem. Take heart, this plan is for you.

At first, four people will be sufficient to complete the roster of your whole organization, especially if you are short of help. Select your four strongest leaders. Nominate one to serve as chairman of the Commission on Worship and Evangelism, another to function as chairman of the Commission on Education, the third to be in charge of the Commission on Community and World Service, and the fourth to be chairman of the Commission on Lay Activities. Parcel out the work of the committees among them as indicated in paragraph 152.

With an occasional push and nod from you, these four leaders will start the ball rolling. Indicate to them what you are expecting them to do; and having delegated authority to them, do not trespass upon it. Dignify their task, as we have done in our church, by treating them as sort of assistant ministers. Use these ecclesiastical "dollar-a-year-men" as a cabinet of advisers.

You may wish to go along with this simplified system for some time. Then again, as you become aware of new leadership resources in your parish, select additional persons for special assignments under the proper commission chairman. As an example, you may discover a person with an intelligent conception of the place of evangelism in the life of the church. Use him. Put him in charge of that phase of your work, and let him be a member of the Commission of Worship and Evangelism. The person responsible for the preparation of the elements of the Lord's Supper would naturally function in that commission, too. If, on the other hand, you have someone interested in promoting the sale of good books, procuring subscriptions for church publication, supporting the public library, or starting a library within your church, let him do his work within the Commission on Education.

In the beginning each commission chairman will be a committee of one carrying as many of the disciplinary responsibilities of that commission as he can handle. As new people are added to his department in charge of specific functions, a bona fide commission is formed. Meeting at regular intervals, it will plan work and make assignments. When completed—and that may take several years—this plan should yield four efficient working groups or commissions. Number one will be the Commission on Worship and Evangelism. It will be made up of its chairman plus one person each for membership and evangelism, visitation, music, and Holy Communion. The Commission on Community and World Service will have, besides its chairman, one person each for missions and church extension, hospitals and homes, and co-operation. In our church we have added to this group a fourth committee: ecumenical relations. Its job is to keep us aware of progress in that field and to work for more harmonious relations between the churches of our town.

The Commission on Education will have a chairman, one person in charge of the church school, one to spearhead temperance, another to lead the church in peace education, still another for the promotion of good literature, and finally, a director of social activities.

The name of the fourth commission struck us as a kind of misnomer. Why label this "Lay Activities"? We substituted another term—one heavy with the odor of traditional Methodist nomenclature. We called it the "Commission on Temporal Economy." For this commission, in addition to the chairman, you have one person each in charge of finance, stewardship, the parsonage, and church property. In our church we lumped stewardship and finance together and called it "Ways and Means." Parsonage and Church Property Committees are put together into what we named the "Board of Trustees."

Now let's look at the operation of this program in the larger church. Since this type of situation involves more people and problems, the change-over will have wider repercussions. Therefore, it is best to build slowly and deliberately.

Prepare your church for this step of organizational surgery by allowing plenty of time, perhaps six or eight months. Follow these simple steps. First, get a clear picture of the plan, the reasons you want to make the change, and the results you hope to accomplish. Next, sell a few key leaders on the idea. Then, explain it to your official board. If you have presented it well, the board will very likely give you the O.K. to proceed.

With the laying of this preliminary foundation, you will be ready to proceed with the act. Invite your Nominating Committee to meet with you for a "talkfest." Spread out the entire scheme before them. Help them to understand the facts. The success of the entire operation depends on their skill in selecting leaders. Let this group help you in making all personnel selections. First choose the four commission chairmen. If you have enough leaders, then select chairmen of the committees. The nominations thus far should be of men and women recognized as resourceful leaders. It is essential that each committee be directed by an effective person. Once you have established this basic skeleton, you can begin filling in with committee personnel. Put each member available for committee assignment where he can be expected to do his best work.

Several months and a dozen committee meetings will have passed before this structure will have been completed. After each session the committee will venture out to shake the bushes in search of additional leadership and to persuade others to accept their appointed tasks.

So far you have been busy assembling an ambitious machine. Now, how do you get it started? Here is how we did it. In our church all of these committees meet separately on the second Wednesday of each month for a seventy-five-minute session to discuss business germane to its interests. Then, we conduct a succinct fifteen-minute service of worship for the entire crowd in the sanctuary. The evening comes to a close with a forty-five-minute session when all the committees within each commission meet as a commission, with each commission chairman in charge of his respective group responsible for the direction of the meeting. This closing period serves as a clearing house. Overlapping proposals made by the committees are co-ordinated. Budget requests from committees are brought to the larger group for action. If approval is given, the commission chairman takes such requests to the Official Board for final authorization.

Under this plan of organization, the Official Board is a small and tightly knit group composed of the minimum allowed by the *Discipline* plus the "Big Four": the commission chairmen. Since most of the agenda comes up from members of committees and commissions who have already discussed these matters thoroughly, all business is discharged in short order. The Official Board, by the way, meets on the fourth Wednesday of each month. This permits a two-week gestation period for the business items that will come before the Board from the various subsidiary groups.

In the church office we maintain an active file for every committee. All month long we feed new ideas into these hoppers in the hope that they will be additional grist for the committees to work on. We never run out of ideas to keep all these committees busy. What about all the letters we ministers receive from official sources? We no longer file them in the circular cabinet under the desk; we now refer them to the proper committees.

When you make this change, it may be your chance to reshuffle your working force. If that is your need, the fact that you are clearing the decks for a new start will give you a good excuse to get incompetents out of ancient ruts. Definite tenure of office from now on will prevent present leaders from supererogating themselves into positions of organizational sacred cows.

One reason for my enthusiasm for this plan is that instead of working with twenty committee chairmen, as heretofore, I now work directly with only four commission heads. Committee chairmen are taught to take up matters with their own commission leaders. This process of staff procedure results in a saving of time for the minister, releasing him for more vital aspects of his job.

In our church committee responsibility is distributed over 120 people, since each person is allowed to work on only one committee. It is a delight to see a young army dig into a job where, previously, a handful were forced to stagger under a back-breaking load.

The program of the church is thus returned to the people. That is where it belongs, and this new program gets it done. Laymen are educated to share in the real work of the kingdom. A larger number of people now know the inside workings of the church. It puts peripheral members into the center of the ring; it makes workers out of shirkers; it invites participation.

Adult Work Studied in Texas Meetings

In order to advance adult work in the church school, the department of Christian Education of Adults, Methodist Board of Education, has been sponsoring district meetings for pastors and adult class teachers in many conferences. Such meetings were held last fall in the Texas and Central Texas Conferences. The executive secretaries of the conferences evaluate the meetings in these two reports.

TEXAS CONFERENCE

IN THE interest of adult work, pastors and adult workers of the Texas Conference met last fall in district meetings. The guest speaker at each meeting was James T. Carlyon, professor of Christian Doctrine, Perkins School of Theology (Southern Methodist University), who interpreted successful teaching. For many years the adult group has been forgotten in many of our church schools. But as a result of this series of meetings, the Texas Conference feels that a great step forward has been made.

Plans were made by the conference adult council: publicity was planned and the results we hoped for were discussed. A central church in each district was selected, and in some cases supper meetings were planned. District adult directors were chosen as "clearing houses" for all publicity. Pastors and adults division superintendents were asked to cooperate in seeing that all adult teachers of their church schools would be present. A meeting was held in each of the ten districts of the Texas Conference. In spite of inclement weather, the total attendance in these ten meetings was about 800 teachers of adult classes.

Following a short devotional, the speaker was introduced. The first part of his lecture dealt with the fears that are ever-present in Christian life today. Fear of communism and fear of the dominance of other denominations and sects were listed as the chief fears. The absurdity of these fears was pointed out, and teachers were urged to free themselves and their classes of any paralyzing fear.

Four goals were given to the teachers and pastors. A goal of 25 per cent increase in attendance of adults at church school and teaching services; daily Bible study and devotions; increased giving; and better organization, which would lead to more fellowship, a better plan of Christian service, and possibly lead to new classes in the church school.

Following this discourse, the meeting was thrown open to discussion by the teachers and pastors. Types of literature used by adult classes were talked about, with the discussion type of lesson being most favorably accepted. The lecture type of lesson, in the opinion of the pastors, tends to keep people away from church services. Long worship services at the beginning of the class were discouraged, as they tend to keep people away from the worship services of the church. Other problems were presented and possible solutions were advanced during this sharing period.

Those present at these meetings showed enthusiasm and a determination to take back some of the things learned and put them into practice. Surely 800 adult class teachers have a great influence in the Texas Conference.

Without exception, every district agreed to have similar meetings of adult teachers on a district basis each quarter. It is generally hoped that these district meetings will grow into subdistrict meetings. It is usually possible to get as many teachers to a subdistrict meeting as it is to a district meeting. Pastors will be asked to play an increasingly important part as these district and subdistrict meetings progress; they must of necessity be 100 per cent behind every successful move that involves their workers.—***Jesse C. Thomson.***

CENTRAL TEXAS CONFERENCE

JAMES T. Carlyon spent two weeks with us in the Central Texas Conference visiting each district in the interest of the work of adult classes. He spoke for some twenty to thirty minutes each evening on the religious attitudes of the churches of our time. The remainder of the evening was spent on the particular work of adult classes. He suggested the following objectives for these classes:

(1) *Attendance goal.* Each class will have to work out for itself the number that it will strive for, and when that goal is reached another one should be set. Perhaps some classes could increase their attendance by 50 per cent by the end of the present quadrennium. Each class, however, should set up an attendance goal and work at it consistently.

(2) *Bible reading.* The leaders of the class should endeavor to get the members in the habit of daily Bible reading. After the movement is started, a check should be made every now and then to see what the members are doing about it.

(3) *Class organization.* It is important that each class have the necessary organization to get the work done well and to spread the responsibilities among members of the class. No teacher ought to have to carry such responsibility. The class will move forward if the members participate in the activities.

(4) *Church attendance.* Church attendance should be a definite part of the loyalty of each class member. Dr. Carlyon told about some of his experiences in which only a small part of the class attended the church worship service. Adult classes can strengthen the influence of the church greatly by being faithful in regular service.

(5) *Giving.* Stewardship is a definite part of the work of the adult class. The plan suggested was to start where each member is now and seek to have a good increase in

the giving of each one. Carlyon said, "Every member should give until it hurts." Then someone said, "To give until it quits hurting." Finding joy by giving is a definite part of the Christian experience. It should be an objective of the teaching of adults.

Time was given here for questions and general discussion of the problems in the work of the adults. Before this period was over, the questions of study courses came up for consideration. This gave me an opportunity to present "Brace Up Your Minds" and the materials offered in the *Adult Student*. Also at this period the various manuals in the adult division were presented and offered for sale. Many free leaflets were also made available to the workers.

In all we spent about an hour and thirty minutes in each meeting place. This was the first time that any effort was directed toward the work of adult classes. We reached more than a thousand persons in these meetings; and we now believe that the work of adult classes will pick up in interest and in attendance.—***William H. Cole.***

How a Church School Was Brought to Life

By CLAIRE C. HOYT

In lieu of competitive attendance contests between classes, First Methodist Church, Cheyenne, Wyo., set up goals to be achieved by the entire church school. By granting usuable awards for accomplishments, according to the pastor, the quality as well as the attendance of the school was improved.

"I BELIEVE in the Sunday school! . . . I believe if children attend, even for a short time, that it will have a lasting effect for good. . . . I would like to do something that would stimulate attendance." These statements by a layman (whom I shall refer to as Mr. Layman) from several conversations paved the way for an achievement program which yielded a 14 per cent increase in church school attendance in six months. The program was set up to increase the effectiveness and quality of the school as well as its attendance.

A committee composed of the Sunday school superintendent (a high school teacher), an adult class teacher (the high school principal), and the pastor met with Mr. Layman. After a couple of meetings and some phone calls, a plan was worked out and submitted to department superintendents and teachers, who changed it almost completely. It was a good safeguard to have men with educational training and experience on the committee. It kept the plan from being a cheap program of attendance contests, which would have directed much attention to the plan instead of the goal of regular attendance, and would have ended its usefulness the day the contest was over. Department superintendents and teachers did much to make it practicable.

The plan was to provide an incentive for a broad scope of work that would become increasingly effective through a system of chain reactions. The goals were set up to throw light upon and energy into just normally good procedure, which too often we neglect.

The original incentive consisted of a gift of $450 cash from Mr. Layman, who wished to remain anonymous except for the knowledge of the committee and the treasurer. His gift provided for an appreciation dinner for all teachers and good, usable achievement awards to classes that qualified by carrying out the program. This gift was a tangible expression of the man's faith. Faith so expressed is contagious. The value of Sunday school teaching and attendance was subjected to fresh appraisal. It had new stature.

The appreciation dinner was held in the Wyoming Room of the Plains Hotel, the finest in the state, with a charge of $2.00 per plate. Color and importance were therefore added to

the occasion which we could not have accomplished in our own dining room. Before the dinner, however, some objectives had to be accomplished. First, all classes were to have a teacher and an associate. We were to double-staff our entire school so that no class should ever be discouraged by being teacherless (See "Double Your Teaching Staff," THE PASTOR, Nov. 1948, p. 24). We have discovered, as our high school principal observed, that attendance will increase if you have good teachers who are regularly present. Second, teachers were to contact personally (preferably) or by phone, all the persons whose names were on our preference list. Our preference list is secured through the Ministerial Association from the public schools each fall. We provide them with cards which the teachers have the pupils fill out. Thus the appreciation dinner demanded good fundamental groundwork in Sunday school methods before the achievement program actually started.

It became a fellowship dinner

when ninety-two teachers, associates, and officers gathered at six o'clock one winter Sunday night around the table. Teachers and officers could bring their husbands or wives if they would pay for their own dinner. This helped round out the fellowship nature of the dinner. In many cases both husband and wife were working in the Sunday school. Our teaching staff had never been together before. (We are so crowded that we never meet as a total Sunday school, only as departments.) We did not know each other. We did not know we were so large a family of workers. Everyone was surprised and pleased. It is good to be part of a big, active organization. Getting acquainted was a large task of the evening, but some time was spent on Sunday school work, and a wholesome colored wild-life film was shown for entertainment in an endeavor to make this a happy occasion.

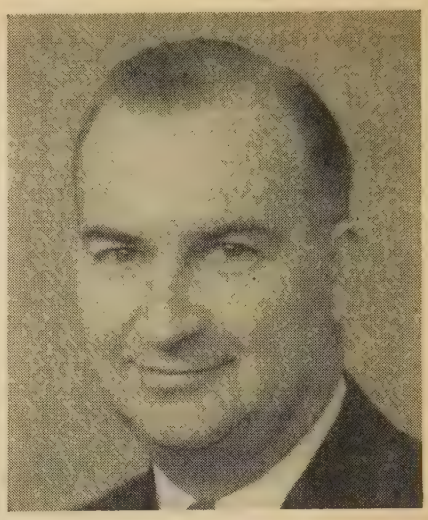
Further incentives were outlined at the dinner. While fellowship and appreciation were the keynotes of the dinner, the occasion was used to launch additional parts of the program toward an effective Sunday school. Double-staffing and pupil contact having been achieved before the dinner, additional goals were set up for achievement. First, we set a goal of 15 per cent increase in attendance by May 15. Attendance was already on the increase from the calling that had been done. The importance of regular attendance and the value of the Sunday school itself were being stressed. Care was exercised not to make it an attendance contest. Each class was competing with itself and its own past—not with others; each was moving toward a goal independent of others, or rather parallel with others.

The second goal was in the nature of more contacts. Each class and/or department was to arrange for a parent-pupil-teacher meeting. It was decided that these meetings should: (a) be "get acquainted" occasions; (b) help parents understand what we are doing; (c) enlist parent aid in regular attendance; (d) enlist parent aid in bringing friends and neighbors; and (e) uncover leadership among parents.

These meetings were to be held on Sunday morning, Sunday afternoon, or on a weekday evening. They were to be held by departments or by classes—preferably one by each. Different types of meetings accomplished different ends.

Recognition for achievement and awards were not stressed in advance. But at the end of the period awards were made to individual members of classes achieving their goals as well as to classes and departments. *Awards were in the form of lasting and valuabe equipment for teaching and worship.* Cork bulletin boards, portable blackboards, suitable high quality books for departmental libraries, "View Masters" and pictures, a beautiful solid brass candelabrum, and a large fan for summer use in one department were among the awards presented. Departments were urged to list needs as a basis for purchasing awards. Finally, a remaining sum was set aside to start a fund for the purchase of a motion picture projector. So one thing set another going in our incentive, chain-reaction plan.

The results were increased and stabilized leadership, contact with pupils and parents, purchase of aids in teaching, good fellowship, a sense of value and importance, and increased attendance that has continued even through the slump summer months. There are also continuing reactions accumulating new results. The first gift of cash itself has set an example that has been repeated by two other persons for a similar amount, making possible additional equipment. The permanent equipment among the awards is aiding teaching and worship continually. The books added to the libraries, such as the Mary Alice Jones series of "Tell Me" books, are being loaned to homes and are being purchased by families for home use. Setting up goals is good business; achieving them is fun. Incentives energize and add color and zest to good intentions.



By C. R. BUCKWALTER

"HEY, Preacher, what pictures do you have for us today? Do we get to see one every day?"

If I have to say, "No, just one every other day," then the wails arise and protests fly vigorously.

We use many films in our vacation church school. We use 16 mm. sound films because our equipment is best suited for them. Our equipment for slides and filmstrips is too poor to give good results, and we refuse to spoil a good picture by using poor equipment. By this summer, however, we will have an excellent projector; then we can use filmstrips. Our Official Board has put an adequate appropriation in the budget this year for religious education equipment and program.

We have found that films have helped our vacation church school to take on new vigor and life. We are not experts—only ambitious amateurs who have worked on an idea. Here is how we go about it.

As soon as vacation school leadership is secured some months before school starts, we begin to plan the courses, materials, and films.[1] We study catalogues, for we have

[1] Motion pictures, colored slides, and filmstrips are listed in the audio-visual aids catalogue of The Methodist Publishing House. A copy of this catalogue will be sent to you free on request to The Methodist Publishing House serving you. Some projected materials in the catalogue are suitable for children and can be used effectively in the vacation church school. Before ordering, however, be sure that the desired materials are suited to the age group with which they are to be used.—Ed.

Films as Teaching Aids

The pastor of First Methodist Church, Humboldt, Iowa, has found that even entertainment films have teaching values. He describes here the use of visual aids in the curriculum of his vacation church school and evaluates the results.

to depend upon them for all the information we get about films.—(Here, I'd like to whisper to catalogue editors to take more space to give the plot and plan of each film described. It is most difficult to decide which film one wants when the descriptions are vague or mere advertising wordage.)

We make a list of the possible films that we might use. We try to catalogue them according to the courses we plan to use. Usually we plan films to supplement the subjects studied. But last year we planned films to follow a theme of their own. This constituted an extra course of study for the children.

When the list is cut down to first and second choices, we make our bookings, mostly through Visual Aids service of The Methodist Publishing House. In ordering films we find it wise to give second choices, and to give some latitude as to the order in which they are booked. It is necessary to order months ahead of time also.

When school opens we tell the children about the films, and we try to stimulate their interest by showing how the films are related to their studies. We do some "advertising." It keeps the pupils eager to know what is coming next.

Our projection room is already set up when school opens. Since it holds only about eighty persons, we have to alternate groups in showing the films. The best time we have found for juniors and intermediates is immediately after recess. Primaries seem to like their films just before mid-morning recess.

We used our films in three ways last year. First, for *direct teaching.* We follow a theme throughout the series, either one related to the work in classes or a separate theme that makes the films a study unit. Several films used were on the life and teachings of Jesus. These made a strong unit and offered fine resources for the teachers in the regular courses. Often we who teach learn as much as the children.

Second, for *inspiration.* The children were so enthusiastic that they burst into applause at the close of each film. Films can give real uplift and encouragement to children; they offer something of an emotional experience that, we feel, adds to the rest of our teaching, often clinching all that we are trying to do.

Third, just for *fun.* We used colored cartoon comedies. It was definitely an experiment, but we feel that they did something fine for the children. They added an element of enjoyment that children need to associate with their religious experiences. We talked about the place of fun, recreation, enjoyment, etc., in our religious living, and we even found good moral teachings in the antics of Andy Panda. This made the little ones happy and much more co-operative the rest of the time.

Next to 16 mm. sound film we prefer to use filmstrips. We are creating a library of them. They are very flexible and easy to use; they give excellent pictures on the screen; and they can be owned for only a little more than rent on slides. The newer kind with the script on the film is much preferable to the old kind. The same films can be used effectively at the Sunday evening M.Y.F. meetings, too.

I want to repeat what the experts have long told us: never show a film without previewing it. If we are too busy to preview, we are too busy. Films must be studied and analyzed to be understood. We should know the plot, the characters, the high points, the purpose, and the teaching values in the film. Children should be prepared for the film beforehand. Stimulate their interest and curiosity. At the showing, tell the children what to look for, what the story is about, its plot, and ask them to watch for certain things. Three or four things are enough. Then at the close repeat the questions, get their answers, and let them talk about it. They will see things you may have missed and draw some conclusions that may surprise you. If necessary, show the film a second or a third time. Remember, though, entertainment is not your purpose. Films are to teach, and there is no teaching until something is learned. Do not quit until the children's minds have been opened to the great truths taught in the films you show. Repetition does emphasize. Do not be afraid of it.

You will find that your teachers will rejoice in this added tool in their hands. Films enliven the hours; they relieve boredom. They give added resources of knowledge for the teacher, providing inspiration and enjoyment and keeping the children's minds alert. Films also help to secure the best of leadership, as our faculty proves every year.

Do films stimulate attendance? Ours has increased by 35 to 40 per cent.

How about the added cost? The Official Board has underwritten the cost of films and provides the equipment. The time is past when the religious education department goes its own way, supporting itself. It is a part of the church program, and the church supports it. We still spend less than one dollar a child for vacation church school. Rather inexpensive education, I think.

The visual aids field is limitless when one starts its exploration. I am not an expert, only a rugged amateur. I do love to experiment and to learn new tricks in the game. Visual aids pay big dividends and give one the most for the least. The more we use them the better they will become at their source of creation.

the idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

One More "Public"

(*Reprinted from* Campus News, *a bulletin of The Methodist Student Movement.*)

I visited my Alma Mater recently for the first time in five years. On the way out from the station I asked the taxi driver a question or two about how the old school is doing this year in football and about its enrolment. He answered my first question with evident enthusiasm; my second with some hesitation and with a figure that was admittedly a guess.

As we neared the campus and could see the large number of buildings under construction, he pointed out the different structures and told me their names and their intended uses. Much of this information was inaccurate. I knew it was, because I had been reading in the alumni magazine something of the University's huge building program . . .

Before leaving the cab I asked the driver about how often he takes passengers out to the University, and if as a rule they ask many questions about the school. "Yes," he said, "I bring somebody out here about once a week, and they nearly always want to know a lot about the school."

The experience just related holds a suggestion for that particular university, but may it not also be worthy of consideration by some other institutions? Might we not, for example, list local taxi drivers as one more "public" to be cultivated and informed? Because of the publicity they give the schools they might even be thought of as potential though unofficial public relations officers.

A brief leaflet of facts about the institution might be produced for distribution by taxi companies to their drivers . . .

There would be many other uses for a leaflet such as this. It would naturally contain information that local leaders in all walks of life should have. It could with profit be circulated to Chamber of Commerce officials, to business and professional men, to ministers, to teachers, and to scores of individuals who are, or should be, interested in their local institution.—***Boyd McKeown.***

(*Secretary, Department of Public Relations, Methodist Division of Educational Institutions, Nashville, Tenn.*)

Christening at Easter

"Surely parents will not bring their babies to the Easter sunrise service, will they?" asked the new minister of the Methodist Church at Linton, Indiana.

"You just wait and see," was the answer of an enthusiastic laymen.

On Easter morning nearly 700 people crowded into every corner of the sanctuary and adjacent Sunday school rooms to worship at that early service, at which time twenty-one infants, ranging in age from a few months to over a year, were presented at the altar for a service of baptism and dedication.

The service featuring the dedication of babies at Easter sunrise was started back in 1908, and each year since the service has grown in interest and meaning. Committees work for many weeks prior to Easter, planning the floral arrangement, the music, and inviting parents to enrol their babies in the group to be dedicated. The service from beginning to end is quiet, worshipful, and moving. —***Elmer L. Harvey.***

(*Pastor, Wall Street Methodist Church, Jeffersonville, Ind.*)

History Committee

A special committee was trying desperately to prepare a brief history of the church for a homecoming celebration. Despite a diligent search they could find very few authentic records of the first fifty years of the church's existence. "There ought to be a law against a church allowing any official records to get lost," shouted one earnest layman.

It seems reasonable to state that every church ought to have a historical committee whose responsibility would be that of gathering all available bits of past history and preserving the contemporary church records, data, programs, and minutes that in another fifty years will be quite valuable. We often fail to realize that the current reports of a year's activity will be of future value.

A small group of laymen, impressed with the importance of this work, can insure the fulfilling of this responsibility. It should not be left to the minister, for he is not a permanent member of the local church.—***Elmer L. Harvey.***

Collecting Illustrations

MINISTERS are always in need of illustrations for their sermons. Sometimes illustrations become the life and breath of a thirty-minute period in the pulpit, spurring lagging attention. It is often true, however, that ministers have difficulty in locating adequate and timely illustrative material for use.

Pressed by the need for illustrations, I hit upon the idea of clipping anything of value that I found when reading magazines or newspapers. At first I had only one folder, labeled "Religion." Then the clippings grew into a stack and I was compelled to open new folders, segregating the material according to subject matter.

I soon found that a folder labeled "Religion" was neither adequate nor sensible. At present I have a dozen folders and soon will open others. Among them are varied labels: one on "Science," containing articles on current topics of scientific value; one on "Personalities," in which are whole articles as well as brief items; still another folder on "Sermons for Special Occasions," in which I have compiled sermons published in THE PASTOR, *Christian Herald*, *Christian Advocate*, and other periodicals.

I have found this method of collecting clippings and articles to be invaluable, for I have at my finger tips a wealth of material that normally might take hours to locate.—***Paul K. McAfee.***

(*Pastor of Michigantown Methodist Church, Michigantown, Ind.*)

EASTERTIDE CALENDAR--I

The signal devotion to Christ achieved during Lent should be carried into Eastertide, the season in the Christian year from Easter to Pentecost (April 9 to May 28 this year). The second part of the Eastertide Calendar will be published in the April issue. (The Lenten Calendar appeared in the February issue, page 8).

THE PERIOD between Easter and Pentecost: When we think of religion as celebration, we run into the problem of fitting the special occasions into the Christian year smoothly. Sometimes the celebration of Easter will so exhaust the leaders and working forces of a church that it becomes difficult to pick up the pieces and gain momentum again before the autumn season. Many a minister has felt that the Eastertide Season was a sort of letdown from an emotional spree that the church had indulged in during the Lenten Season build-up. Many of us will remember the protracted meetings that used to be held each winter. Following these great events, we would feel that the important work of a church was over for the year. An aviator would be considered quite impractical if he motored upward 5,000 feet, cut his motor and glided down near the earth, and then climbed again. If he did this he would never gain any permanent altitude, nor would he arrive at his destination in a very efficient way. Now, why shouldn't the church maintain the altitude gained at the celebration of Easter? The only thing we need to do is to plan well.

The planning, of course, involves a sane Easter celebration. Easter should not be looked upon merely as the climax of our Lenten Season. It should be observed, rather, as an ascent that we have planned to attain. In the pulpit there could be a series of sermons announced well in advance of Eastertide. These may be built upon the assumption that the people have reached a new height during the Lenten season.

On page 210 of *The Book of Worship* you will notice that most of the Gospel references are taken from the Fourth Gospel. The fact that the writer of this Gospel was a mystic is suggestive; and ministers might profitably interpret the Christian life from the writer's altitude—the mystical. The hymns used during the Eastertide season may well be taken from that section of *The Methodist Hymnal* entitled "The Ever Living Christ" and "The Holy Spirit," pages 162 to 183. Of course, the scripture readings are taken from *The Book of Worship*. A suggestion in regard to the two lessons found for each Sunday may be in order. The scripture lesson should be one that stands out in the service, and it may be considered as God's word to man. The Epistle or Old Testament scripture may be read first, then a short organ interlude, followed by the second lesson, or the Gospel.

If the spirit of the church members is to be kept on a high plane, the church program must be filled with planning and expectancy. The youth fellowship will be looking forward to and planning for the summer institutes. Perhaps one of the Sundays before the beginning of Family Week (May 7-14), the young people could attend the services in a body and the proper recognition could be given for their work. Some of the older youth could be used as ushers, and the decorations of the church might well be cared for by the youth. From the pulpit an adequate explanation could be made regarding the institute program of the church.

The Sunday morning church school will be planning for a daily vacation church school during the Eastertide Season. These plans may also be presented to the church. If the plans are vividly presented, the expectancy of the youth will remain on the same level that was attained during the pre-Easter season.

When it comes to the adult groups, it is likely that Easter marks the end of spiritual vigor for the season. The Woman's Society of Christian Service has discovered in many communities that much of its work has been lost because it had no definite program for this season. A long vacation from meetings and activities finds this society starting from scratch in the fall. A little planning for the summer would have held its various groups together.

In the church fellowship perhaps the most important thing that could be done would be to see that all the new members who have come into the church become assimilated in the fellowship and program. The Lenten season has no doubt brought many new people into the church membership. But it has brought them into this membership at a time when many churches are getting ready for a long vacation, and during that vacation a new member will have lost much of his enthusiasm for the church. A large number of service clubs have discovered that the way to get new members interested in the activities of the club is to see that they attend the Board of Directors' meeting immediately following their induction into club membership. Here they discover the complete program of the club and see just what makes the wheels go around. We are often too hesitant about getting the new members of our church into its machinery. If these new members were invited to the official meetings of the church, it would do two things: first, it would help them to see just what the church was actually doing; and second, it would keep new life flowing into the officiary so that the traditional official board did not get entirely lost in traditional approaches to its problems. Doubtless

many new church members have been lost because we waited too long before inviting them to become active in the program of the church.

This is the season that a fellowship dinner could be held, and all the members coming into the church during the Lenten season would be guests of honor. At this dinner many points of the church program could be explained and opportunities for service offered them, such as preparation for leadership in the church school, financial contributions to the support of the church, and their introduction to the church literature that is available.

If we keep in mind that it is just as important for our own members to grow spiritually as it is to take in new members, then we will have arrived at the meaning of Eastertide. People are not static creatures—they are ever changing. The conditions of life about them, as well as normal growth, necessitate a constant development in the Christian concept of life. If the program of the church is built around the idea that its members can and need to grow spiritually, then the height that has been gained by the celebration of Easter may not only be maintained, but it will become more of a landmark in the Christian year. And the Eastertide will not be simply an afterglow of a great experience, but it will be filled with its own light.

The Meaning of Sunday

April 9, Easter Sunday. The true value of an Easter celebration may be best judged by its total effect on the church and the Christian community. The celebration may leave the church pretty much as the circus grounds the day after the big top has moved on. But it can be a new birth experience for the church. Too often the Sunday following Easter is a day when ministers change pulpits because they cannot stand to see only the faithful remnant in the pews when on the previous Sunday such large crowds had assembled for worship. Perhaps we should consider the Easter service as a regular service of the church, yet appreciating its special significance by seeking true worship. The participation of the congregation must not be forgotten. Easter must not be looked upon as a display of either the musical part of the church or the personality of the minister. Those who have not been regular attendants should be given the impression that this type of service takes place every Sunday. The Resurrection is the basis for our Easter Sunday worship; however, this is also the basis for our worship *every* Sunday. Christians do not keep the Jewish Sabbath; their day of worship is Sunday, which is a celebration of the Resurrection.

Many churches emphasize the Sacrament of Baptism and church membership as part of the Easter celebration. Such services may be better arranged for a time other than the regular morning service of the church. For instance, an afternoon service might be arranged. Here everyone is invited, and since the facilities for the children may be more adequate, the spirit of devotion will center around consecration. Perhaps a little more humility on Easter could replace some of the pride that is too often displayed in the Easter service. There is no doubt but that celebration itself has a great place in every religion. Yet, in the Christian Church there is no need to bow before it. Many of our ornate Easter orders of service might be simplified in order that the occasional worshiper would feel at ease on that day. *This would give the casual worshiper the impression that something is to follow on the coming Sunday.* Most of all, Easter must not be an exhausting day. It should leave every church member with a feeling that the new lift is something that is permanent and may be retained throughout the Christian year.

Ultimate Questions

April 16, First Sunday after Easter. The Gospel lesson as given in *The Book of Worship* is John 20:1-10. A good thought about which the sermon of the day might be built is "The Persistence of Personality." This is a good time to face the reality of human destiny. Too often this is faced only when people are bowed in grief at the passing of a loved one. On this first Sunday following Easter we may assume that the life of the spirit or the *real* personality is not something of a day but of eternity. If the worshipers get the idea that they are moving on through the Christian year toward definite objectives there will be a tendency toward the building up of a steady congregation that will grow as the year advances.

Liturgical Question Box

QUESTION: *We plan to build a new church. Shall we build the educational unit first and then the sanctuary? Which should receive the largest amount of investment?*

ANSWER: While this question might come under the heading of architecture, rather than liturgy, I think Elbert M. Conover, church architect, has shown conclusively that the two are inseparably connected. Today the church with an inadequate worship unit is out of date. Styles in educational buildings change frequently, but good liturgical practice never changes.

It would seem to be the course of wisdom to put the sanctuary first in our thinking, to build the best and most liturgically correct structure (even though we are not educated to its use), and to leave the educational "plant" last.

It often happens that the congregation which decides to "splurge" on a great educational unit never gets around to building an adequate sanctuary. After all, what is the chief aim of our church program—the worship of God or the demonstration of educational technics? We must not forget that the most effective teaching ever done by the church was accomplished without the aid of educational plants and streamlined methods, but came out of the sanctuary itself, where people were taught that they could meet God through the medium of reverent worship and the hearing of the Word.—***R. P. Marshall.***

preview of methodism

Evangelism High Lights

Plans have been completed for the National Week of Visitation Evangelism, March 12-16. Churches have been encouraged to obtain from the Board of Evangelism the Turn-Over Charts, "They Went Forth—Two by Two," for use in training in the lay visitation campaign.

National Family Week. For the fourth consecutive year a series of fifteen-minute broadcasts by electrical transcription will be made available to 1,200 radio stations throughout America. This is a National Family Week project of The Upper Room Radio Parish of the Board of Evangelism.

The new series, tentatively entitled "Happiness Is Homemade," is a development of the theme of National Family Week, "God Works Through Homes."

This series of six fifteen-minute programs is loaned free for radio broadcasting. To obtain the transcriptions write to The Upper Room Radio Parish, Harry L. Williams, Director, 1908 Grand Ave., Nashville, Tenn.

A great many churches will follow the leadership of *The Upper Room* in promoting Family Altar Sundays and getting commitments to family worship. In addition, many other churches are expected to send devotional guides to every home for which they have responsibility.

Family Week (May 7 to 14) is suggested as a time for use of *The Upper Room* in promoting the idea of family worship at table and at family altars.

G. Ernest Thomas, pastor at Haddonfield, N. J., for the last seven years, has recently assumed his duties as associate secretary of the Board of Evangelism. His specific assignment is that of developing the spiritual life of inactive members and the cultivation and assimilation of new members.

Recent Tidings publications include a new edition of *The Passion Story Day by Day,* by Howard W. Ellis. It is "a devotional manual which tells in words and pictures the story of the last week in the life of Jesus." The pamphlet is printed in two colors. Prices: 15 cents each; 10 cents each for orders of 25 or more copies. A kodachrome slide set to match the manual is available for $8. Order from Tidings, 1908 Grand Ave., Nashville, Tenn.

FAMILY WEEK MATERIALS

The Board of Education has completed plans to send to every Methodist pastor this month a copy of the 1950 edition of the leaflet, "Plans for National Family Week." Any pastor who does not receive his by April 1 can obtain one by writing to the Department of the Christian Family, Box 871, Nashville, Tenn.

The leaflet includes suggestions for observing Childhood Sunday (May 7) and Mother's Day (May 14), and every day of this week.

A list of suitable books for a family shelf or a display table in the church is given in the current issue of *Bookmarks,* paper of the church library service, which can be obtained from The Methodist Publishing House serving you.

Some of the new materials distributed by the Department of the Christian Family are: the Christian Family Packet, free.

Pages of Power, a devotional guide for National Family Week, is priced at $3.50 per hundred, 5 cents each.

Your Home and National Family Week, for widespread distribution, $1 per hundred, 20 cents per dozen.

Order these materials from the Service Department, Board of Education, Box 871, Nashville, Tenn. Cash must accompany the order.

FOR THE FOURTH SUNDAY

When Will You Open the Door? is the title of the booklet issued by the World Service Agencies of The Methodist Church for the Fourth Sunday emphasis in March. The text was prepared by Eugene L. Smith, recently elected executive secretary of the Division of Foreign Missions.

In the booklet Smith tells of the experiences of a visiting missionary in African villages. Pastors can obtain these booklets without cost in quantities desired for distribution to their church members. Write to the Service Department, World Service Agencies, 740 Rush St., Chicago 11, Ill.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—*Ed.*

Mar. 5-12—Week of Dedication in the Advance for Christ and His Church.
Mar. 12—One Great Hour of Sharing.
Mar. 12-16—National Week of Visitation Evangelism.
Mar. 13-14—Founders Day program, Boston University. Theme: "A Mid-Century Institute on Religion in a World of Tensions."
Mar. 15-16—Executive Committee of the Board of Missions and Church Extension meets.
Mar. 15-22—Southeastern Jurisdictional Recreation Workshop, Leesburg, Fla.
Mar. 17—Commission on Methodist Information meets in Kansas City, Mo.
Apr. 10-14—Oklahoma Pastors' School meets at Oklahoma City University.
Apr. 11—Commission on Ministerial Training meets in Nashville, Tenn.
Apr. 17-20—Kansas City Pastors' School meets at Trinity Methodist Church, Hutchinson, Kan.
Apr. 17-21—Council of Bishops meets, Hotel Cleveland, Cleveland, Ohio.
Apr. 18-20—Seminar for Methodist ministers, American University, Washington, D. C.
Apr. 18-21—Quadrennial Assembly of Methodist Women, Cleveland, Ohio.
Apr. 21-23—Guild Weekend of the Wesleyan Service Guild, Allerton Hotel, Cleveland, Ohio.
Apr. 23—National Christian College Day.
Apr. 24-26—Woman's Leadership Training Seminar, New York City and Lake Success, N. Y.
Apr. 24-28—South Central Jurisdiction Recreational Workshop, Oklahoma City, Okla.
May 1-2—Board of Pensions meets, Congress Hotel, Chicago, Ill.
May 1-4—Board of Education meets in Cincinnati, Ohio.
May 4—Association of Methodist Theological Schools, Cincinnati, Ohio, to study support of theological schools.
May 7—Childhood Sunday.
May 7-14—National Family Week.
May 9-11—Church Survey Commission meets, Congress Hotel, Chicago, Ill.
May 14—Festival of the Christian Home (Mother's Day).
May 14—Rural Life Sunday.
May 24—Aldersgate Experience of John Wesley.
May 30—Memorial Day.

INTERMEDIATE CAMPS

A set of camping booklets were released last month for use this summer in intermediate camps. The booklets are published by the Editorial Division and Abingdon-Cokesbury Press, and prepared by H. M. Matrick.

The new materials are a leader's guide entitled *Campers Around the World,* and a pupil's booklet called *Camping Days.*

Methodist Men

The task of organizing Methodist Men in local churches throughout Methodism has received a real boost with the publication and distribution recently of the official handbook, *Methodist Men,* according to the Board of Lay Activities.

The handbook outlines the procedure for a local group to follow in organizing and chartering a unit of Methodist Men. It has been mailed to all pastors and district superintendents and to all lay leaders whose current addresses are on file in the offices of the Board of Lay Activities.

Associate Secretary Robert G. Mayfield, who is in charge of Methodist Men organization work, has hailed the new handbooks as a significant help in the current campaign to organize and charter 5,000 local units by 1952. The handbook not only contains step-by-step directions for organizing, but it also contains a suggested constitution, a list of worth-while projects, and the necessary application blanks that each new group will require.

"Although I am unable to get into all parts of the church in person as rapidly as I should like to," Mayfield says, "this handbook carries in printed form the message on organizational techniques that are needed by any group of laymen who are seeking to perfect an organization in their local church."

The Methodist Layman, monthly magazine of the Board of Lay Activities, has been designated as the official organ of Methodist Men. It will carry from month to month the information and features designed to prove helpful to the program chairman and officers of local Methodist Men groups.

HOSPITALS AND HOMES

Among the new Board of Hospitals and Homes leaflets for free distribution are the following:

"Independence with Security," a description of the development of the "cottage plan" for Methodist homes for the aged.

"Youthful Imagineers," by the late Bishop Bruce R. Baxter, is an appeal to young persons for consecration to Christian service either in America or abroad.

"Of Such Is the Kingdom" is a picture leaflet suggested by the Board for distribution in church schools.

Also available is the leaflet on "General Information," describing the work of the Board of Hospitals and Homes. The purpose of printing these materials for free distribution is to keep Methodists informed about the opportunities and the progress of The Methodist Church in these social fields. For any of the above materials, write to the Board of Hospitals and Homes, 740 Rush St., Chicago 11, Ill.

STEWARDSHIP LEAFLETS

Under the direction of E. Lamont Geissinger of its Stewardship Department, the Board of Lay Activities has published six stewardship leaflets in a new format for church-wide distribution. They are:

"The Fine Art of Giving," by Charles R. Brown.

"The Fellowship of Tithing," by P. M. Snider.

"Is Tithing an 'Advance for Christ'?" by Benjamin F. Schwartz.

"Christian Tithing—An Appreciation," by John M. Versteeg.

"Systematic and Sound," by John E. Marvin.

"An Old Checkbook Speaks," by Robert Carl Griffith.

The above materials should be requested from the Board of Lay Activities, 740 Rush St., Chicago 11, Ill.

METHODIST COLLEGES

The University Senate of The Methodist Church, meeting in Cincinnati, Ohio, recently, accredited the following church-related schools: Lycoming College, Williamsport, Pennsylvania; McMurry College, Abilene, Texas; Texas Wesleyan College, Fort Worth, Texas; Philander Smith College, Little Rock, Arkansas; Rust College, Holly Springs, Mississippi; and Brevard College, Brevard, North Carolina.

The University Senate, oldest educational accrediting body in the nation, was organized in 1892. It has twenty-one members, all of whom are actively engaged in the work of education. Eleven of the members are elected by the Board of Education and ten are appointed by the Council of Bishops. President Goodrich C. White, of Emory University, is president of the Senate.

1952 GENERAL CONFERENCE

Place of meeting for the 1952 General Conference has been set for San Francisco. The meeting, scheduled to last two weeks, will open there in the Civic Auditorium April 23, 1952. This announcement was made at the January meeting of the twelve-man Commission on Entertainment, in Chicago.

Woman's Activities

High light of current activities of the Woman's Division of Christian Service on a national scale will be the 1950 Assembly to be held April 18 to 21 in Cleveland, Ohio. There Methodist women will meet to consider a program for a Christian society in the present day.

Those who do not attend, as well as those who attend, are urged by the Woman's Division to participate by study, prayer, and planning. Suggestions for study under three headings are given in the January issue of *The Methodist Woman.* Study topics are: "The Christian Woman's Responsibility for World Missions"; "Christian Faith for a World in Revolution"; and "The Christian Woman's Responsibility for Human Rights." Study suggestions include questions and lists of books and articles bearing on the questions.

The Wesleyan Service Guild is scheduled to hold its third national quadrennial Guild Weekend in Cleveland, following the Woman's Society Assembly, the program to begin on Friday afternoon, April 21, with an informal tea.

The meeting will close with a dedication and a message by Glora Wysner on Sunday afternoon, April 23. Dr. Wysner, a member of the Guild, is the first woman to be secretary of the International Missionary Council, having been elected recently to serve in that position.

The Allerton Hotel in Cleveland will be headquarters for the Guild Weekend, and all meetings except the Sunday morning communion service are scheduled to be held there.

A thousand women are expected to attend, including some from foreign countries. The Guild Weekend is not a delegated body, but a meeting for fellowship, information, and inspiration, to which any gainfully employed woman is welcome, the Woman's Division has announced.

Hotel reservations should be made at the Allerton. Registration for the Weekend should be sent to the Wesleyan Service Guild, 150 Fifth Ave., New York 11, N. Y., as soon as possible. The registration fee for the meeting is one dollar.

This year marks the tenth anniversary of the organization of the Woman's Society of Christian Service, and the emphasis for the year will be based on Isaiah 54:2—*Enlarge the place of thy tent. . . . Lengthen thy cords and strengthen thy stakes.*

Toronto Convention

By NATHANIEL F. FORSYTH

Ten thousand persons are expected to attend the World Council of Christian Education Convention in Toronto, August 10-16.

From many parts of the world will come persons who are interested in discovering ways of improving their Christian education programs. Some nations are just beginning and have great needs. Others have been working a long time and have more advanced service. The program of Christian teaching everywhere is in ferment, for the needs of our day are constantly changing and the church's teaching programs must change accordingly.

At the Toronto convention it will be possible to sense with new understanding the world-wide fellowship of which we are a part.

The convention is for laymen and ministers alike. Church school workers are encouraged to attend; for here in this mid-century convention we will take stock of ourselves and our programs.

Those who have attended other conventions of the World Sunday School Association at Los Angeles, Oslo, Rio de Janeiro, or Mexico City, will not want to miss this gathering of the World Sunday School under its new name.

Toronto offers good housing and convention facilities.

It is thought that 1,600 Methodists from the United States should attend. Executive secretaries of many conference boards of education will be planning for delegations from their respective territories.

It is not too early to begin making plans to attend the Toronto Convention. For further information or registration, write to Philip C. Jones, World Council of Christian Education, 156 Fifth Ave., New York 10, N. Y.

HIGHER EDUCATION

Dates for the 1950 Institute of Higher Education have been set as July 25 to 27, according to the executive secretary of the Division of Educational Institutions of the Methodist Board of Education. The Institute will be held at Scarritt College, Nashville, Tenn.

Since 1944, when the Institute began as a short public relations course, it has been an annual project of the Division of Educational Institutions and Scarritt College. It now has the additional sponsorship of the Educational Commission of the Southern Baptist Convention.

Schedule of Annual Conferences

April 11-16—*West Texas.* Wesley Chapel, Austin, Tex. Bishop Brooks. Host, J. G. Owens, 1207 Hackberry St., Austin 22, Tex.

April 12-16—*Wyoming.* Tabernacle, Binghamton, N. Y. Bishop F. Smith. Host, George H. Phillips, 73 Walnut St., Binghamton, N. Y.

April 19-23—*Delaware.* John Wesley, Brooklyn, N. Y. Bishop Shaw. Host, C. L. Trader, 378 Nostrand Ave., Brooklyn 16, N. Y.

April 25-30—*Texas* (C.). Wesley Tabernacle, Galveston, Tex. Bishop Brooks. Host, G. Haven Caldwell, 912 28th St., Galveston, Tex.

May 3-7—*Maine.* Foss Street, Biddeford, Me. Bishop Lord. Host, Edward F. Allen, 69 Foss St., Biddeford, Me.

May 3-7—*Troy.* Trinity, Albany, N. Y. Bishop Oxnam. Host, H. F. Goeway, 215 Lancaster St., Albany 6, N. Y.

May 9-14—*Upper Mississippi.* Griffin Chapel, Starkville, Miss. Bishop Brooks. Host, J. L. Glenn, Box 283, Starkville, Miss.

May 10-14—*New Hampshire.* Groveton, N. H. Bishop Lord. Host, L. H. Moulton, Church St., Groveton, N. H.

May 10-14—*Philadelphia.* Arch Street, Philadelphia, Pa. Bishop Moore. Host, John A. McElroy, Broad and Arch Sts., Philadelphia 7, Pa.

May 11-14—*New York.* Saint Paul and Saint Andrew, Manhattan, N. Y. Bishop Oxnam. Host, F. H. Callahan, 263 West 86th St., New York 24, N. Y.

May 11-14—*Peninsula.* Union, Wilmington, Del. Bishop Flint. Host, George H. Pigueron, Jr., 507 Washington St., Wilmington 22, Del.

May 16-21—*Lexington.* McKinley, Dayton, Ohio. Bishop Kelly. Host, J. I. Dixon, 853 Clement Ave., Dayton, Ohio.

May 16-21—*Louisiana* (C.). Saint Paul Shreveport, La. Bishop Brooks. Host, J. D. David, 1852 Abbie St., Shreveport 60, La.

May 17-21—*New Mexico.* First, Albuquerque, N. M. Bishop A. Smith. Host, J. G. Brawn, 411 So. Third, Albuquerque, N. M.

May 17-21—*New York East.* Hanson Place—Central, Brooklyn, N. Y. Bishop Oxnam. Host, John E. Zeiter, 144 St. Felix St., Brooklyn 17, N. Y.

May 17-21—*Northern New York.* First, Ilion, N. Y. Bishop Ledden. Host, Leonard D. Peale, 68 Morgan St., Ilion, N. Y.

May 17-21—*Washington.* Asbury, Washington, D. C., Bishop Shaw. Host, R. M. Williams, 1914 11th St., N. W., Washington 1, D. C.

May 18-21—*Central Pennsylvania.* Fifth Street, Harrisburg, Pa. Bishop Flint. Host, C. W. Fields, 1726 N. 6th St., Harrisburg, Pa.

May 18-21—*Pittsburgh.* South Avenue, Wilkinsburg, Pa. Bishop Wicke. Host, R. E. Manne, 735 South Ave., Wilkinsburg 21, Pa.

May 23-28—*Central West.* Mason Memorial, Kansas City, Kan. Bishop Kelly. Host, C. C. Reynolds, 1415 N. 9th St., Kansas City 2, Kan.

May 23-28—*Mississippi* (C.). Saint Paul, Waveland, Miss. Bishop Brooks. Host, Mason W. Peters, Box 224, Waveland, Miss.

May 24-28—*Central New York.* Methodist, Canandaigua, N. Y. Bishop Ledden. Host, Lloyd V. Moffett, 104 N. Main, Canandaigua, N. Y.

May 24-28—*Newark.* Park, Bloomfield, N. J. Bishop Oxnam. Host, R. L. Luerich, 20 Park St., Bloomfield, N. J.

May 24-28—*North Dakota.* First, Devils Lake, N. D. Bishop Cushman. Host, Ray McClure, 607 Fifth St., Devils Lake, N. D.

May 24-28—*North Indiana.* First, Marion, Ind. Bishop Raines. Host, Ralph W. Graham, 812 S. Washington, Marion, Ind.

May 24-28—*Northwest Texas.* First, Big Spring, Tex. Bishop W. Martin. Host, A. H. Carleton, Big Spring, Tex.

May 24-28—*Southern Illinois.* First, Marion, Ill. Bishop Magee. Host, W. L. Hanbaum, 201 W. Union St., Marion, Ill.

May 24-28—*Southwest Tex.* Travis Park, San Antonio, Tex. Bishop F. Smith. Host, K. W. Copeland, 230 E. Travis St., San Antonio, Tex.

May 24-28—*West Oklahoma.* Saint Luke, Oklahoma City, Okla. Bishop A. Smith. Host, W. H. Wallace, Jr., 8th at Robinson, Oklahoma City 3, Okla.

May 30-June 4—*Idaho.* First, Caldwell, Idaho. Bishop Kennedy. Host, Harold Nye, 704 S. Kimball St., Caldwell, Idaho.

May 30-June 2—*Louisiana* (S.C.). Bishop P. Martin.

May 30-June 2—*Texas* (S.C.). First, Houston, Tex. Bishop F. Smith. Host, W. Kenneth Pope, 901 Clay St., Houston 2, Tex.

May 31-June 4—*East Oklahoma.* First, Muskogee, Okla. Bishop A. Smith. Host, Finis Crutchfield, 602 E. Okmulgee, Okla.

May 31-June 4—*Genesee.* Grace, Rochester, N. Y. Bishop Ledden. Host, H. H. Closson, 54 Lakeview Park, Rochester 13, N. Y.

May 31-June 4—*Nebraska.* Saint Paul's, Lincoln, Neb. Bishop Dawson. Host, Frank A. Court, 12th and M Sts., Lincoln, Neb.

May 31-June 4—*New England Southern.* New London, Conn. Bishop Lord. Host, Oliver W. Bell, 193 Hempstead St., New London, Conn.

May 31-June 4—*North Texas.* First, Dallas, Tex. Bishop W. Martin. Host, Robert E. Goodrich, Jr., Dallas, Tex.

CLINICAL MATERIAL

RUTH E. RILEY • *Church editor, The Kansan, Kansas City, Mo.*

THE PASTOR comes regularly to my desk, and I almost always read first of all your department, "Clinical Material." I nearly always finish with a feeling of annoyance that a person, or persons, so clearly in need of help, has been given so little.

For instance, in the November issue, under the sub-title, "Illness in Old Age," is the story of two visits made by a pastor to a woman ill in a hospital.

What was accomplished? Who received any benefit? And where were some constructive suggestions which might help another pastor to be more helpful than the one of whom the article told?

My own reaction in this case was to wonder why this pastor did not have some one or two kindly women of his church call on this woman, and try to find some interest for her life.

Apparently she had no interest in life, no purpose toward which to look which might give her a reason for wanting to get better, or to live. . . .

A LAYMAN ON LITURGY

CLAYTON S. PRATT • *Franklin, Vt.*

I am writing to let you know how much a layman enjoys this ministers' magazine. Every layman in The Methodist Church should have access to it in some way. Each clergyman ought to pass every issue around his congregation until the covers are torn off.

I should like to see more articles by R. P. Marshall and other members of the Order of St. Luke. I feel that the order is the greatest spiritual force in Methodism since Wesley. The spaces devoted to liturgy and the question box are twice as short as they ought to be. Many Methodists, and I feel quite sure in my statement, are ignorant of the mere word liturgy, as applied to The Methodist Church. So, let's have more from Marshall and his brethren.

LIKE "SOUND AND FURY"

CLAIR E. CARPENTER • *White River Junction, Vt.*

I have read the two recent articles concerning preaching. . . . ["Preaching Without Notes," by Norman Victor Hope, Sept., p. 17; "Our Precious Twenty Minutes," by C. Stanley Lowell, Dec., p. 9.] They were both interesting and persuasive, but sounding like nothing more than a "tempest in a teapot," "full of sound and fury, signifying nothing."

There is a story (true or otherwise) that one day in Tsarist Russia a mob of hungry, unemployed factory workers in St. Petersburg, aided and abetted by starving farmers from the vicinity, rushed up one of the narrow streets of the city toward the palace to present their grievances. In the square before the palace they were met with gunfire by the Russian soldiers, and the mob retreated down the same street by which it had come. In advancing and retreating, this mob of hungry, fearful, bewildered people rushed and swirled by a church building in which the clergy was at that time meeting. The subject of their discussion was said to be this: What color stole should the priest wear for such and such a ceremony?

Let a preacher go into the pulpit without notes or manuscript if that is the way in which he—as an individual—can best proclaim the message of God; or let him take his manuscript with him if that best serves his purpose. The important thing is not what tools he uses but the results produced by those tools. The people of our congregations are hungry for the eternal truths of our Christian faith, couched in the "latest news from God." To debate whether we will serve it with or without notes is like debating the color schemes of robes when people are hungry and afraid.

BALLROOM UNNECESSARY

WARREN E. BROWN • *Brooks Memorial Church, Marshall, Mich.*

Have just returned from our great Philadelphia campaign. Our hearts were warmed and inspired in the midst of a great evangelistic movement. The contribution of Dr. W. R. Cannon was significant.

I have just read his "Son of Man and God" [THE PASTOR, Dec., p. 2], and am so glad for this clear word in the midst of tremendous confusion in our great Methodist Church. . . .

Having been warmed by this article, I turn to page 24 and hang my head in shame. If Trinity Methodist Church in Springfield wants to do this sort of thing [See "Gaiety—and Worship—on New Year's Eve," by H. Hughes Wagner] it is bad enough, but I sincerely regret that you have given this the place you have in our pastors' magazine. I find these words very significant (p. 25) "The Plan . . . to provide a New Year's Eve party of the real sort except for alcohol." I note that as an appendix the author adds: ". . . and with watch night service included. . . ."

I know all of the arguments for such a thing. When they are all in and the score is tallied we will find the church weakened and its influence crippled by this kind of program. It is churches like this that are playing up to the pleasure-lust of carnal people, rather than leading these precious people into a dynamic spiritual experience of Christ as a personal Savior. Our church has a wholesome social program without resorting to the ballroom.

May God grant that we all may have the wisdom and grace to help to bring in "the Kingdom."

DEVIL WON'T BE CONVERTED

GEORGE PROPERT • *Camden, N. J.*

. . . I feel that this sort of a program is quite contrary to that which has been our Methodist tradition, and would like to voice a very loud protest to the apparent approval given by our church through your magazine. There seems to be little point in bringing the devil inside the church. All such efforts have failed for he will not be converted. Cloak him as you will, he soon comes out in his true nature and color.

THE PASTOR *does not presume to speak for the church; does take responsibility for publishing this example of what one church is doing to meet "the devil's challenge."—Ed.*

A SERIOUS CHARGE

CLYDE LEE • *the Methodist Church Lithonia, Ga.*

I appreciate your excellent editorial in the January issue of THE PASTOR, but I regret that you saw fit to devote two whole pages in the December issue to a church that sponsored a dance to "hold" its people.

I am aware of the fact that we are living in a changed world, but there are some things that do not change. God

does not change, and terms of discipleship do not change. This pastor admitted that if he had not had the dance that the vast majority of his people would have left the house of prayer vacant. In other words, the things of the world came before God with them. Now, how does this compare with the words of the Master that unless one denies himself and takes up his cross one cannot be his disciple? Then we are told not to love the world or the things of the world; that if the love of the world is in [us] the love of God is not. It is very evident from the pastor's own words that God occupied a second place in their lives if any place at all. People can be lost in the church as well as out of it.

Since New Year's was on Sunday this year I would like to know if the dancing continued on into the holy day.

The only way we can defeat the devil is with God's tools—not the devil's.

ABOUT BOOK REVIEWS

SAMUEL G. BEERS • *the Methodist Church, Waupun, Wis.*

Why can't the book reviews in THE PASTOR, particularly of fiction, have some verve and perspicacity? *E.g.* contrast the one in THE PASTOR [Jan., p. 34] with Gladys Schmitt's detailed penetrating analysis in the New York *Herald-Tribune,* for November 20, of Dorothy Clarke Wilson's *Prince of Egypt.*

Most of us read so little fiction that we need more than routine enthusiasm in a review to help us decide whether or not to read that book.

APPRECIATES EDITORIAL

OSCAR E. ALLISON • *First Methodist Church, Lawrence, Kan.*

Thanks for your splendid editorial in the January [issue of] THE PASTOR. That shows more spiritual insight than any Methodist official pronouncement I have read for many a day. . . .

GOOD SUGGESTION

G. ADOLF KOCH • *The Chaplain School, Carlisle Barracks, Pa.*

Permit me to make a suggestion. Since some of us are not Methodists and do not have *The Methodist Hymnal,* I would recommend that when referring to hymns the first line of the hymn be given and not only the number in *The Methodist Hymnal.*

That would enable us to look up the hymn in our own hymnals. This is done in the helpful article by Dean M. Kelley in the [January] issue, but previous articles on church music or references to hymns have not always given the first line. . . .

HOW TO BIND *THE PASTOR*

C. L. MOORE • *the Methodist Church Pleasant Unity, Pa.*

Having just finished binding Vol. 12 [Sept. 1948 to July 1949] of THE PASTOR, I thought that some other brother might be interested in my method. . . .

The tools required are a large (8½″x11″) three-ring notebook, a punch, and a shoe string. After the current issue has been read, I punch holes about 3/16″ from the back edge to make it fit into the notebook—taking care that the top and bottom holes are equidistant from the edges—and file in the notebook.

At the end of the year the issues are taken out of the notebook, arranged in consecutive order, and neatly piled. Then I take a shoestring and insert one end in the top holes and the other in the bottom holes of the magazines. I turn the magazines over, take up the slack in the shoestrings, make sure that the two ends are on opposite sides of the portion of shoestring running along back, and then tie. The job is done. The notebook can then be used to file forthcoming issues.

Thanks to Reader Moore. THE PASTOR *is now trying to locate an inexpensive permanent binder for readers who may be interested.—Ed.*

WHAT A CHURCH CAN DO

ROY W. PFAFF • *the Methodist Church Scranton, Iowa*

. . . I have found the February issue [of THE PASTOR] very interesting, as usual, from cover to cover; but I want especially to express appreciation for D. F. Fleming's "The Cold War in Review" [p. 36]. You and he have done us ministers an invaluable service in making these brief—but adequate—reviews of these significant books available. Having finished the article I resolved to present to our Official Board . . . the suggestion of building up a book fund by voluntary contributions, or some other way, so that we can secure quite a number of the books [Dr. Fleming] reviews, circulating them among the members of the church. I can think of no more significant project for these days when so much that we read in the secular press—magazines and newspapers—foments distrust and pushes us ever nearer the precipice of atomic warfare.

FRED EASTMAN • *Chicago Theological Seminary, Chicago, Ill.*

To secure data on the extent and nature of the use of drama in the United States during the year 1949, I am sending a brief questionnaire on a reply post card to 1,000 churches prorated among six major denominations and eight geographical areas of the country. The success of the study depends in part upon the proportion of the returns. May I urge your Methodist readers who receive these post card questionnaires to co-operate. As an encouragement for those returning the post cards promptly, I shall be glad to send them our *Selected List of Religious Dramas.* It describes some eighty one-act plays of artistic quality and religious significance. . . .

APPORTIONMENTS

W. B. PRICE • *the Methodist Church McHenry, Ill.*

Was very much interested in the article "Does Methodism Need a New Apportionment Plan?" in the February issue. I sincerely hope the next two [articles in the series] are as interesting and will start some thinking among our leaders. I'm sure many of our small churches would receive a new lease on life if the apportionment could be based on active membership rather than on pastoral salary.

IN APPRECIATION

JAMES CLAIR JARVIS • *First Methodist Church, Fairmont, W. Va.*

Enclosed herewith is my remittance for the next two years. I consider THE PASTOR the finest piece of literature The Methodist Church publishes for ministers. You will be interested to know that some of my fellow ministers of other denominations in Fairmont also are devotees of your magazine. Congratulations on a job well done.

The Fountain

REDEMPTION IS NOW

The Crucifixion and the Resurrection are . . . always contemporary events. True principles and great ideals are always being mocked, scourged and crucified; hopes and dreams and moral aspirations are always being destroyed by sin and death. But there is never a time or a place in which truth and love and loyalty and courage are not conquering lies and hate and fear, and life is not winning mastery over death. There is no situation which cannot be redeemed by the mercy and the grace of God. If the world is always under God's judgment it can always be restored by his love.

—F. R. Barry, in *Recovery of Man* (Charles Scribner's Sons)

A FATHER'S LOVE

A little boy whose mother was dead and who lived with his father tried several times to run away from home. His father was an austere man, and the child thought that he did not love him. Once the little fellow ran away from home and became lost in the woods on the slope of a mountain. The father and his neighbors sought frantically for him. A forest fire had broken out, and when they found the lad, he was encircled by the flames which were gradually creeping in upon the spot where he lay. Only the father was willing to risk the flames. In a rubber coat he made his way to his son, wrapped him safely and carried him back through the fire. The father was horribly burned, but the boy never again doubted his love. The scars on his hands and face testified to the price he had paid to rescue his son.

—William R. Cannon, Jr., in *Our Protestant Faith* (Tidings)

TRUE APOSTLESHIP

The Church of Christ was there before Paul the apostle, though the Church at Corinth was not. It may be that apostleship is just one of the ways in which Christ continues his ministry in the Church, that apostleship is a function of the Church and the apostolate the organ through which it is exercised. If that be so, the Church is indeed apostolic, not merely in virtue of tracing its pedigree back to the apostles, but much more in virtue of doing the work of an apostle.

—T. W. Manson, in *The Church's Ministry* (Westminster Press)

CHOICES FOR THE CHURCH

Some think the Church will melt away and disappear. All history is against the assumption. All history is in favor of the proposition that the Church can be made much better or much worse than it is now. The question is not between having a Church or having none, but between having a wise Church or a stupid one, between having a liberal Church or a stand-pat Church, between having a Church of the living God or a gentlemen's social club.

—D. R. Sharpe, in *Call to Christian Action* (Harper & Bros.)

TO THE LORD'S HOUSE

By Thy gift we are inflamed, and are borne upwards; we wax hot inwardly, and go forwards. We ascend Thy ways that be in our heart, and sing a song of degrees; we glow inwardly with Thy fire, with Thy good fire, and we go, because we go upwards to the peace of Jerusalem; for glad was I when they said unto me, "Let us go into the house of the Lord." There hath Thy good pleasure placed us, that we may desire no other thing than to dwell there for ever.

—Augustine, in *The Confessions*

NOT FOR OBSERVERS

The sightseer who goes to a museum doggedly determined to "get something" out of the pictures cannot but miss their real beauty altogether. He intrudes himself too much. In a true sense the works of art are grandly useless things, whose worth comes only with self-forgetful beholding. One who walks up the broad central stairway of the Louvre to come into the presence of the winged Victory of Samothrace must yield up his own self-centered regard as he confronts its strong, soaring beauty. For like truth and human companionship, beauty gives herself only to those who give themselves unreservedly and with delighted objectivity to her.

—Roger Hazleton, in *The God We Worship* (Macmillan Co.)

LIFE'S ANSWERS

The best sermons grow out of the preacher's insights into the life problems round about him. He sees the struggles, sins, frustrations and discouragements of men and women in this modern world setting. But he also sees the heroism, the dogged endurance, the deeper spiritual insights, the unexpected beauty and inspiration with which life at its best may be lived. Then he goes back into the Bible, back into great literature, back into poetry and music and the beauty of nature, back into the experience of his own soul, back to Christ, and along this way he finds the answer.

—Albert W. Palmer, in *The Minister's Job* (Harper & Bros.)

THE "BUCOLIC" PLAGUE

One of the first tasks of the rural church is to make man sensitive to his environment. It is necessary for the church to focus its bright light upon character-*destroying* elements in the rural environment in order that men might not regard them as good—or, what may be of more disastrous consequence, regard them with indifference. "It can't happen here" and the "It won't hurt me or my family" brands of indifference are two of the finest weapons in the devil's arsenal. "The devil" does not need to use them himself, for they are more skillfully used by good people, even by the pillars of the church.

—Frank Benton Herzel, in *More Than Bread* (Muhlenburg Press)

CLIMAX

The church is . . . not grounded upon a slowly dawning consciousness of the significance of Christ. It is founded in the miracle of the recognition of the true Christ in the

resurrection. From the first covenant of God to the resurrection, God's revelations to a people are imbedded in history. God speaks "at sundry times and in divers manners" (Hebrews 1:1). And the revelations move toward a climax through a course of history, the climax being that He "hath in these last days spoken unto us by his Son" (Hebrews 1:2). The acceptance of that revelation in faith involves a radical break in the community in which the revelations occur. It ceases to be a particular people or nation. The revelation creates an "Israel of God" (Galatians 6:16) which is gathered together upon its acceptance of the revelation by faith.

—Reinhold Niebuhr, in *Faith and History* (Charles Scribner's Sons)

CORRECTED FROM HEAVEN

In Greenwich Observatory, where the world's time is kept, the clocks are mounted on concrete piers which are sunk deep into the earth to avoid vibration. They are housed in a room kept at a constant temperature. Every twenty-eight seconds they are wound automatically, but despite all these precautions, they do not keep perfect time. Each night they are corrected by checking the movement of the earth on its axis in relation to fixed stars millions of light years away. Man gets his true time only from the sky.

This is a parable of our spiritual life. God has planted eternity and immortality within every human breast, and man's fullest life is achieved only in fellowship with him. . . .

—John Sutherland Bonnell, in *What Are You Living For?* (Abingdon-Cokesbury Press)

ADVICE TO COUNSELORS

To the person who attempts therapy from distinctively religious motives, acceptance presents problems to him personally of which he may be only dimly aware. Because of his own training he is likely to have in mind a moral and spiritual goal which he wishes the sufferer to reach. Commonly he supposes that he can achieve this by telling the sufferer what to do. Not infrequently he nimbly by-passes the hell in human experience which is before him by giving the sufferer phrases from Scripture and from theology describing his condition, and thus he verbally eludes the very reality of the damnation which he is attempting to describe to the person who is in the midst of it. Such a man does not even hear the sufferer, but rushes upon him with words, overwhelms him, leaves him in his unillumined suffering, much as the good priest of Jerusalem left the stricken traveler by the wayside. This is not merely a matter of being morally outraged because of the feelings and acts of the sufferer; of that danger in pastoral therapy much has already been said elsewhere. Rather, this is non-acceptance of the sufferer because one has not the willingness to hear what the illness is.

—Lewis J. Sherrill, in *Guilt and Redemption* (John Knox Press)

THE DIVINE FRIENDSHIP

Indeed one might almost say that to those whose souls have ears God speaks plainly as follows: "My first prizes will be set apart for those who honour Me for Myself alone, the second to those who honour Me for their own sakes, either hoping to win blessings or expecting to obtain remission of punishments, since, though their worship is for reward and not disinterested, yet all the same its range lies within the divine precincts and does not stray outside. But the prizes set aside for those who honour Me for Myself will be gifts of friendship; to those whose motive is self-interest they do not show friendship but that I do not count them as aliens. For I accept both him who wishes to enjoy My beneficial power and thus partake of blessings and him who propitiates the dominance and authority of the master to avoid chastisement. For I know well that they will not only not be worsened, but actually bettered, through the persistence of their worship and through practicing piety pure and undefiled. For, however different are the characters which produce in them the impulses to do My pleasure, no charge shall be brought against them, since they have one aim and object, to serve Me."

—Philo Judaeus

JUSTIFIED BY FAITH

How readily "by faith" can be grasped by "everyone," even the humblest, I learned recently in a hotel room. The colored maid was making my bed. "How long have you been making beds?" I asked her. Said she, "Thirty years." This surprised me, for she did not appear to be fifty years of age. She would be making beds another fifteen or twenty years. "That's a lot of bed-making," I returned. And added, "When you meet St. Peter, if you will tell him of the thousands of beds you have made so people can sleep well, and do their work well the next day, he'll let you right in." Instantly she flashed back, "I'm not trusting in that; I'm not trusting in that." "Then you believe," I replied, "in the Negro spiritual, 'You gotta have Someone on your bond'?" Said she, "Indeed, I do." She had little education, and never saw a theological seminary. But in her heart she held the heart of Paul's gospel. Not by the good works of bed-making runs the road to heaven. It comes to "everyone," colored maids included, only "by faith."

—Chester Warren Quimby, in *The Great Redemption* (Macmillan Co.)

WHAT IS CONVERSION?

Kierkegaard's doctrine of the paradox, of the scandal, of the existential character of faith, has certainly exerted considerable influence on recent theology. But his doctrine of appropriation, which is at the root of all his dialectic, has not been understood, has not even been noticed. So far as Protestant theology is concerned, it did not fit in with the conceptions of sin and grace, as they were formulated by Reformation theology. The doctrine of *sola gratia* did not seem to leave room for Kierkegaard's concern for active appropriation. Protestant theology is still dominated by a mechanistic conception of God's activity in conversion. And this is precisely why Protestantism up to this hour has not been able to develop a Christian idea of education, and to relate Christian faith to the different spheres of autonomous cultural life.

—Emil Brunner, in *Christianity and Civilization*, Part II (Charles Scribner's Sons)

Unregenerate Power

LUST FOR POWER, *by Joseph Haroutunian. Charles Scribner's Sons, 174 pp., $3.*

The publishers describe this book as a "study of the misuse of power which has become the chief social problem of our time." Those who are aware of the increasing attention being given to the concept of power will find this discussion helpful and suggestive; those who wonder what the "problem" of power is will be informed and edified by the analysis.

The usual assumptions about power are that it is sought because of the security it offers, or simply because it is the natural thing to do. But the desire for power, the author maintains, is self-gratifying and is, therefore, irrational and wicked. It is lust. It is the corruption of love. "Most people love power for its own sake," and because of this "it is both absurd and futile to meet lust for power with counsels of prudence."

The several chapters of the book, with their stylistic subdivisions, develop and expand this initial thesis about the relation between lust and power. Thus, we are confronted with such contemporary headings as "organized power and the common man," "the new inhumanity," "of being, having, and behaving," "power for good and goods for power," "the new despair," "the machine and the void," "the ambiguity of existence."

There does not appear to be much movement or development from chapter to chapter, but a sort of cumulative effect underscoring the plight of modern man is produced. Some of the sections are well written with forceful and illuminating illustrations, while whole pages in other sections are abstract and wordy to an extreme.

The author is professor of Theology at McCormick Theological Seminary (Presbyterian) in Chicago. One might expect, consequently, that the reason for writing the book was to present a specifically Christian perspective for this contemporary problem. Indeed, this is intimated at several places throughout the book, and the final chapter is entitled "Antidote to Lust." The Christian answer to lust for power is "love for life." This is no mere sentimental optimism, but, as the author interprets it by means of multiple definition, "it is to confront the void discerned through the shadow. . . . It is an intelligence and singleness of mind. . . . It is to be possessed of a simplicity of heart. . . . It is to acknowledge that our lifetime . . . has a beginning and an end. . . . It is to number our days . . . it is impossible to love life without despair, so it is impossible to despair without being guilty . . . it is to love oneself and one's neighbor as human beings. . . . It joins all men in prayer for 'faith' which shall purify our lust and restore us to that love which shall bind us together in compassion and justice."

The rest of the concluding chapter, unfortunately, does not develop this "antidote to lust," and therefore the Christian perspective, which we have some right to anticipate, is no more than hinted at. This is a pity. As any beginning Greek student knows, "power" is a biblical term and has a most interesting New Testament background, which any concordance or dictionary will indicate. Apparently it was not the author's intention to discuss the meaning and relevance of the New Testament conception of power. But what is lacking in the final chapter might well have been supplied, and the argument of the book greatly strengthened, by a serious consideration of such basic New Testament words as *dunamis* and *exousia.*—***Hugh Thomson Kerr, Jr.***

The Meaning of Faith

THE REALITY OF THE RELIGIOUS LIFE, *by Henry Bett. Macmillan Co., 159 pp., $2.25.*

Henry Bett, an English Methodist clergyman, sets forth the thesis that the reality of the religious life depends upon a belief in miracle, providence, and prayer. He thoroughly disposes of the notion that modern science has any adequate ground for objection to these three objectives of religious faith, properly defined and understood. He rejects "absolute miracle" and attempts to defend only that which seems miraculous to us through our lack of absolute knowledge. He is thoroughly familiar with both science and classical philosophical thought; and he accomplishes something of a harmony of the two with orthodox faith on these points.

To this reviewer, however, two problems remain. First, how are we to protect ourselves from credulous acceptance of mere superstition? If we believe that Jesus could and did literally multiply the loaves and fishes, how shall we deny that God multiplied the amount of wood used in the Cross to account for all the wooden relics of the Cross now found in Europe? No basis for distinction is offered.

Second, are we required by religious faith to identify the real with the literal, as Bett seems to do? If we are "asked to believe in the Resurrection," does this necessarily mean a literal and physical resurrection of the mere body of Christ? If we assert a reappearance of the "Spirit of Christ" in the heart of Peter and the other disciples, is this less "real"? Or may it not be more real, and more nearly what the Gospels were trying to say in the first place? Does not orthodoxy stand in great danger of selling out to unconscious materialism?

Most orthodox theists deal flippantly with the problem of evil. This author does not. His treatment of the problem of evil is profound, and his recognition of its magnitude is heartening. Yet he resolves it by statements that could be interpreted to mean either (a) a finite God

REVIEWERS

RAYMOND E. CARDWELL, pastor of Trinity Methodist Church, Smithfield, Va.

JOHN O. GROSS, executive secretary of the Division of Educational Institutions, Methodist Board of Education, Nashville, Tenn.

P. MALCOLM HAMMOND, pastor of Grace Methodist Church, Portland, Ore.

HUGH THOMSON KERR, JR., professor of Systematic Theology, Princeton Theological Seminary, Princeton, N. J.

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J. J. STOWE, JR., pastor of First Methodist Church, Lawrenceburg, Tenn.

JOHN M. VERSTEEG, superintendent of the Lima District, The Methodist Church, Lima, Ohio.

or (b) a personal devil. He does not say which, although he seems to imply the latter. If this is his decision, he gives no account of the origin of the devil.—***P. Malcolm Hammond.***

From Reason to Faith

A PHILOSOPHY OF LIFE, *by Richard N. Bender. Philosophical Library, 250 pp., $3.75.*

Here is a book designed to help those of the college mental level arrive at a rational and satisfactory philosophy of life—an ambitious aim. Whether the author succeeds only time can tell. But whatever his degree of success, we must compliment him for his ambition and his effort.

Writing for a special group in a difficult undertaking, Author Bender, of Baker University, draws on his experience with students in a skilful way. He knows students and the kind of thinking they want to do; he speaks their language. Having used ample historical philosophy to convince students that he is a philosopher, he leads them down an intellectual path that gives them a good exercise, and may help them to reach a desirable destination.

Although the book was written by a teacher primarily for students, readers can be students of any age. Anyone who reads the book carefully will be something of a student, for even if the language is non-technical, the ideas are big, and the mentally lazy will never get through them.

It is a book of philosophy, the author says in the Foreword, but it is for philosophers only in the sense that every person who lives intelligently must be a

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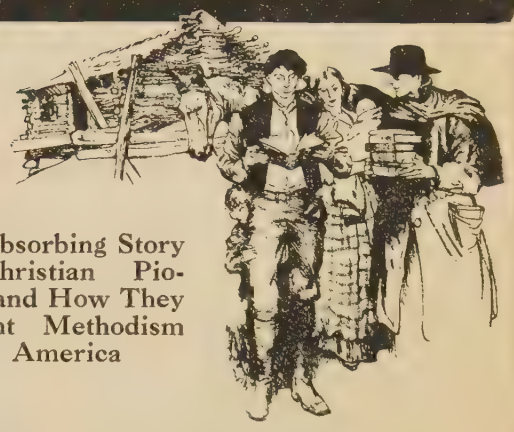

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philosopher. "There is an increasing number of young men and young women who are asking exceedingly pertinent questions concerning life's meaning. They come from greatly divergent backgrounds and are preparing themselves for as widely divergent vocational lives. They are recognizing that whether one is a plumber or a preacher, a banker or a builder, a secretary or a stewardess, there is definite need that life shall 'add up' to something worthwhile. This book is almost wholly for them."

To help his readers find a life that will "add up," the author approaches the task in his best schoolroom fashion, which may well be the best of all fashions for this kind of effort. Anyway, the careful and thoughtful reader can make of this book a good course in philosophy, for there are materials and helps in abundance.

After preparing his readers carefully, the author takes up—and handles interestingly and well—some of the great questions of life, as these chapter headings will indicate: "Free Will: Illusion or Reality?" "What About God?" "Good-and-Evil: The Paradox of the Universe"; and "The Destiny of Man."

This book is not enough by itself to lead one directly into the good life, for philosophy lacks that precious dynamic that Christianity possesses. But it is a good beginning, and it will serve well that college-level mind which demands rationality as a first requirement. The author is a philosopher and a Christian. He sees reason and faith as complementary. If this purpose is achieved, readers will go from the reason of his philosophy to the faith of his religion. It will be interesting to learn whether they turn out to be Methodists or Unitarians.

A Philosophy of Life is a good book for the minister's shelf. He will enjoy reading it himself, and he will find pleasure in having it on hand to lend to a parishioner on an occasion that requires a book of this type and no other.—***Raymond E. Cardwell.***

Why Thanksgiving Day?

WE GATHER TOGETHER, *by Ralph and Adelin Linton. Henry Schuman, 100 pp., $2.*

This is one of the better books. It is also one of the more delightful. The book presents a new appreciation of Thanksgiving Day; it gives that day new meaning. Yale's professor of Anthropology, aided by his wife, has here rendered a real service. The pre-biblical and biblical roots of Thanksgiving Day, its European antecedents, the English Harvest Home, the Plymouth Colony episodes, the saga of Squanto, the first Thanksgiving, the devious dates of Thanksgiving Days until Lincoln made one official, documented and with appropriate poetry, give one as complete a story as one could wish, in a book of small compass.

Artistry in illustration, liveliness of style, a sense of humor, and bookcraft make this volume a delight. For those who wish to *celebrate* Thanksgiving, here is the tale and the tool.—***John M. Versteeg.***

Call for Decision

JESUS, *by Martin Dibelius. Westminster Press, 160 pp., $2.50.*

To those who are interested in the best German New Testament scholarship at the present time, this book by the late Professor Martin Dibelius of the University of Heidelberg may serve as an excellent introduction. In this slender volume, excellently translated by Charles B. Hedrick and Frederick C. Grant, Dibelius applies the relatively new method of form criticism (of which he is one of the originators) to his research into the Gospel records of Jesus, seeking thereby to reconstruct the Master's life and teaching.

His approach is wholly constructive, and his general conclusions are positive. He shows to my mind quite convincingly that large sections of the Gospels take us back to very early traditions, and are a direct reflection of the preaching of the early church. For example, in studying the numerous little incidents (called paradigms), of which the Synoptic Gospels are in large part made up, he finds that they bear no traces of Hellenistic influence. This is taken as partial proof that they are true reflections of the early church's teaching and preaching, before Greek influences began to be felt. This same reliability is also true, in particular, of the Passion narrative.

The author emphasizes that the Gospels are not biography but Gospel. In the New Testament, faith speaks and not research. It is not the scholar whom we find there but the preacher.

The writing of this book reflects the German church's struggle under Hitler. The book was originally published in Germany in 1939. Professor Dibelius was one of those who were actively related to the ecumenical movement. When Hitler came to power, Dibelius continued to teach although he was in known opposition to the regime. This book reflects that struggle, for example, in the discussion of the Jewishness of Jesus over against the Nazi claim that Jesus was an Aryan.

What the author is deeply concerned to emphasize is that the New Testament "is the simple, humanly conditioned deposit of an event." In this event "God made His will manifest." And that is the crucial question at issue in the struggle over Christianity.

There is an illuminating discussion of the spiritual background of Jesus and his relation to John the Baptist. And there is a stimulating discussion of the meaning of the Kingdom of God and of Jesus' own relation to it. The author discusses frankly Jesus' own conception of Himself as the Messiah. Equally helpful is his discussion of the events leading up to the Passion and the Crucifixion. In the last chapter Dibelius calls for the attitude of faith—faith in the Event of Christ's coming. The story of Jesus is in every generation the call for decision and that same call is before men today.

Having been a pupil of the author, this reviewer can testify to the clarity of his thought and his facility of expression; to his high scholarship and also his devout Christian spirit. There is not an unnecessary word in

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this little book. Nor do I know of any similar volume that presents a better and more lucid account of the meaning of the Event of Jesus Christ. It is a book from which every student and minister can richly profit.—***Albert J. Penner.***

A Minister and His Laymen

PASTORAL LEADERSHIP, *by Andrew W. Blackwood. Abingdon-Cokesbury Press, 272 pp., $3.*

Here is a book for the young minister who has just begun his pastoral ministry and for the minister with five years' experience or more. It will help the young minister to avoid some embarrassing mistakes and to learn quickly the art of working with laymen and laywomen in his church. The book should also be instructive to those who have been at the task longer, for we all need to evaluate our techniques periodically.

Out of a rich background of pastoral work plus the experience of training others for the ministry, Professor Blackwood of Princeton Theological Seminary brings together valuable material on the ways and means of the pastoral ministry. He expresses appreciation to some of the pastors who have taught him how to live "on twenty-four hours a day" and how to "live without worry, work without hurry, and look forward without fear." The author goes far toward teaching this lesson in *Pastoral Leadership.*

The two major parts of the book deal with the pastor as an executive and as an organizer. No pastor should attempt to do anything in the church by himself or for himself if it is a task that can be shared with laymen. It is often far easier to do the job oneself than it is to train a layman to do it, but to do so is to miss the purpose of the ministry. Protestant ministers are not substitutes for the laymen, but they are "leaders" to inspire and guide their laymen in the work of the church to which all members are called.

Dr. Blackwood points out the opportunities for team work between the pastor and his laymen in home visitation evangelism. The church exists to bring God to men and men to God; in short, to continue the ministry of reconciliation and service which Christ performed when he lived among men on this earth. This involves worship and preaching and seeking, all of which are evangelistic in their intentions and methods. The (seeking) evangelistic method that is most widely and most successfully used at the present time is personal visitation. One of its greatest values is that it can be carried on by trained laymen. Usually it calls for a team of two, but often one person in an intimate call can help another to find the God who comes to men in Christ. Some churches make home visitation an annual Lenten affair; other churches have organized permanent "Fishers-of-Men" clubs which visit monthly in the interest of Christ and his Church. Laymen need training in this phase of the work of the church, and here is one of the places where the minister uses "pastoral leadership."

This volume faces all phases of the work of the ministry in a fashion comparable to that of home visitation evangelism. What about equipment? How shall the official board or boards be organized? What about a staff and the pastor's relationship to each of the members of such a staff? How can the pastor be a friend of the musicians rather than look upon them as a "war department"? What training should the ushers have and by whom?

Questions such as these are raised and answered by the author in a practical way. All other phases of the work of the pastoral ministry are considered, such as religious education, missions, the women's activities, the budget and plans for raising it annually, and ways to integrate new members into the fellowship of the church. One of the best chapters is the last: "The Secret of Pastoral Leadership." This stimulating book will serve as a practical reference for many pastoral problems.—***Ninien C. McPherson, Jr.***

The Devoted Act

WHEN THE CHURCH WAS YOUNG, *by Clovis G. Chappell. Abingdon-Cokesbury Press, 184 pp., $2.*

Reviewing or summarizing a book by Clovis Chappell is both a pleasure and a superfluity—for he is "the most-preached preacher in America." Chappell's appeal is based upon clear outlines and, vastly more important, solid messages.

We know what to expect in this latest Chappell book. Each man has his hallmark; we don't confuse Gossip with Tittle, R. G. Lee with Fosdick, Sockman with Shuler—nor do we expect Chappell to sound like Luccock. In this book there is the usual consistency in his logical divisions (this seems so obviously easy—and yet the author confesses that it is the most difficult part of his sermonizing). Here are homely—yet powerful—illustrations. Drawn from daily scenes which seem prosaic to the unobservant, Chappell's stories have drama and spiritual meaning. Each man writes for his own age, it is said, but here is a man nearly seventy who writes with dash, vitality, and matured optimism.

These sermons are based on widely chosen texts from Acts. The interpretations of the author all focus on the power of the Holy Spirit in conjunction with devout, consecrated people who not only abandoned conformity to wordly standards, but also filled the channels of history with flooding waters of regenerated lives and nations.

The seventeen sermons have radiance, warm humaneness, and a plea for a fuller commitment to the ways and works of God. They bristle with trenchantly turned phrases, and any one of them is worthy of serious study. Perhaps the most challenging are "Wayside Opportunities," "Fighting God," "Judgment," and "Bought with a Price." These four deal with stark realities, proclaiming that victory through Christ is sought and found only via consecration.

All of these sermons differ in material, all face up to past, present, and future difficulties; but all are one in sounding the trumpets of God.—***J. J. Stowe, Jr.***

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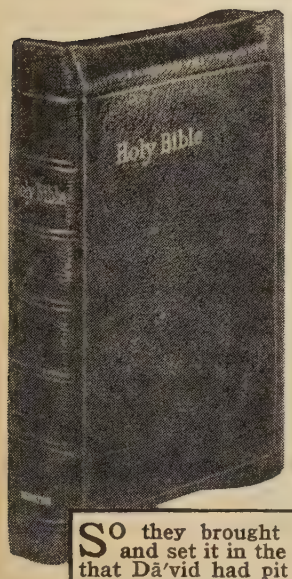

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upon them; I wil
[l]destroy them.
10 Thou didst bl

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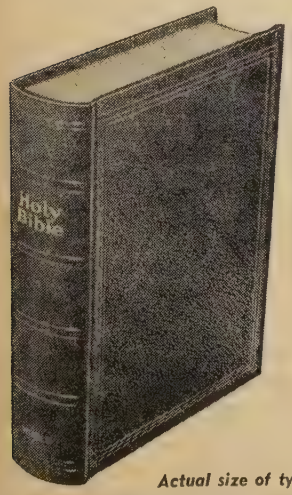

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Word was God.
2 The same was in the be

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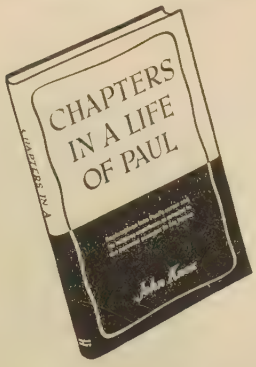

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A Seat of Reform in America

THE WESTERN RESERVE, *by Harlan Hatcher. Bobbs-Merrill Co., 365 pp., $4.*

This book is the story of New Connecticut in Ohio. The name, Western Reserve, is often applied to the northeast corner of Ohio, extending from Pennsylvania on the east to the Blue Hole of Castalia on the west. The region, originally ceded to Connecticut, was sold in 1795 to the Connecticut Land Company. It contained 3,000,000 acres and the purchase price was about thirty-three cents per acre. One of the principals in the company was Moses Cleaveland for whom the chief city of the reserve was named.

The evolution of this rich section of Ohio to its present status is carefully detailed by the author. Beginning with the clearing of heavy forests, he traces the building of canals for transportation, the coming of railroads, and the development of other industries. The region now is one of the great industrial centers of America. The gigantic steel mills in the Mahoning River valley and the rubber industry in Akron make the distance in years from pioneer days in the first part of the nineteenth century seem all too short.

Notwithstanding the fact that the cities in the reserve contain a polyglot population, the small New England migration placed upon it an indelible stamp. Some excellent examples of New England church architecture are still found in the small hamlets.

Oberlin College, a leading school of Northeast Ohio, was founded in an unprepossessing place hacked out of a dense, unbroken wilderness. Its radical views on education make it champion the educating of women as well as men, Negroes as well as whites. For many years it was the seat of great reform movements, including abolition and prohibition. This institution furnishes an excellent study of the influence of urban, secular civilization upon pioneer, rural idealism. In fact, the region itself is a laboratory for such a study. —***John O. Gross.***

America's Debt to England

OUR ENGLISH HERITAGE, *by Gerald W. Johnson, J. B. Lippincott Co., 253 pp., $3.50.*

This book shows how deeply the immigrants from England influenced the United States. While England itself furnished only a small percentage of the ancestors of the present population, this small minority has completely dominated the factors involved in making our culture.

The author has done a great service in showing our debt to England. He does not insist that our close connection with that country means that there is a great affection existing between the two. This mood led Germany astray twice in this century when it assumed that the ingrained American dislike for the English would keep it from siding with England during the wars. Our philosophy of life and patterns of thought are truly English in practically all areas.

The effect of the English upon our language is obvious. Now, of the 270,000,000 people who speak some variety of English, 140,000,000 of them inhabit continental United States. English is by far the largest of all languages and the "most powerful linguistic instrument in human history." Chief among the agencies in making our nation a homogeneous one was the *King James Version* of the Bible. It was a "sort of intellectual short hand, a means by which a whole complex of ideas could be conveyed from speaker to hearer with a single phrase."

But here the author pauses to note that acquaintance with the Bible is not as universal as it was fifty years ago. An allusion to Scripture today frequently falls flat because the persons to whom it is addressed do not know their scriptures. Incidentally,

the democratic candidate for president in 1896 built his campaign around a biblical phrase, and the one in 1928 around a popular song, "Sidewalks of New York."

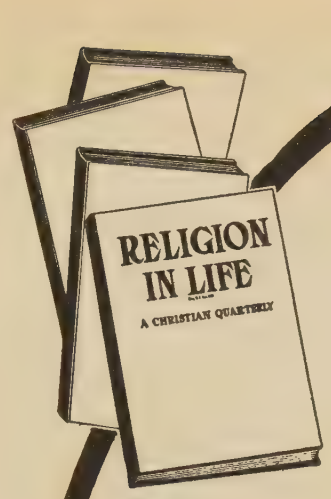
Our faith likewise owes its greatest debt to the English. The leaders who have most influenced America have in the main been products of the churches stemming from England. Through the Baptists America was helped in developing respect for the individual; the Presbyterians, respect for learning; Methodists, respect for tradition; Episcopalians, respect for England. In a moving section the author deals at length with the work of The Methodist Church in America, and meets forcefully many of the critics of the church in its pioneer efforts. Its close, integrated organization makes it a most effective influence in national affairs. The utterance of a Methodist bishop or the Council of Bishops "has a tremendous persuasive effect upon at least eight million Americans."

The author also credits the church with helping to sharpen America's appetite for good music. While he notes that Charles Wesley and Isaac Watts do not have a place in *Grove's Dictionary of Music and Musicians*, they did more toward determining America's attitude toward the art than Bach.

This book belongs to a series that seeks to tell the story of America in terms of population groups. The author's claims for the English may appear to some disproportionate. Yet when the evidence is considered, our debt to the English for controlling views in religion, law, philosophy, is enormous.—***John O. Gross.***

FORGIVENESS AND RECONCILIATION, *by Vincent Taylor. Macmillan Co., 242 pp., $2.25.*

A reprint of the third and concluding volume in a series designed to give a constructive statement of the doctrine of the Atonement. First published in 1941, this study of New Testament theology discusses in detail the following topics: Forgiveness, Justification, Reconciliation, Fellowship, Sanctification, and Atonement. The author analyzes the teaching of the classical Christian writings on each of these topics and indicates the possible application for religious experience.



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Briefly Noted

RECOVERY OF MAN, *by F. R. Barry. Charles Scribner's Sons, 109 pp., $2.*

The Bishop of Southwell wrote this book as a plea for the preservation of the great inheritance of Christian Humanism which has been the inspiration of Western Christendom. He states his major thesis in these words: "If we want to see a revival of true religion —and there is no hope for the Western world without it—it may be that we must set about preparing the cultural soil in which it can take root. If there is to be a recovery of man there must be a re-birth of Christianity. If there is to be a re-birth of Christianity—which can come only by the gift of God—an antecedent condition on man's part may be a renaissance of Humanism, with its social and educational implications."

CHRISTIAN SCIENCE IN THE LIGHT OF THE BIBLE, *by George W. Wittmer. Concordia Publishing House, 58 pp., $ .35*

A brief account of the life of the founder of Christian Science, a description of Christian Science organization, and a critical evaluation of its doctrines and practices.

SELECTED MOTION PICTURES, 1949-1950. *Associated Films, Inc., 35 W. 45th Street, New York, 49 pp., no charge.*

The thirty-fifth edition of this useful catalog of films recommended for use in audio-visual education by churches, schools, and other community organizations.

SACRED HISTORY, *by Daniel-Rops. K. Madge, trans. Longmans, Green and Co., 433 pp., $4.50.*

This history of the Hebrews in Old Testament times gives a most appreciative estimate of Jewish contributions to civilization. It was first published in France in 1943. Three weeks after publication the Nazi invaders of France destroyed the plates. Though this is not the best manual in the field, it is well worth reading. Efforts of the advocates of anti-Semitism to destroy the book have given it a much wider circulation.

Man's Life

(*Continued from page 5*)

The nature of the resurrection is a matter of perennial interest, especially to the curious and those with speculative minds. Since Paul does not presume to know what is on the other side, since his mind is not of the speculative type, he treats the matter with great reticence. The Corinthian idea of a disembodied spirit makes no appeal to him. A spirit needs a body, an instrument of expression. Thus speaks the concrete-minded Jew.

Is the body with which the dead are raised the same body? Leaning strongly to the Greek side, Paul answers in the negative. The body that is to be is not the body that was; for the body that was was a material body, a body of flesh and blood; and flesh and blood cannot inherit the kingdom of God. Using the metaphor of the seed, he reasons that there will be another body, given by God. This is no strain on his imagination, for there are many types of bodies in this world. As the seed—or the principle of life that resides in the seed—is given a new body when it enters another realm, so it is with the personality. The type of body which would be suitable for this physical world, would not be adequate for a spiritual world. For the spiritual world—the life beyond—there must be some kind of *spiritual body.*

Exactly what Paul means by this term (which is original with him) we do not know. But whatever it is, it is a body commensurate with the needs of the new realm. It is a gift of God, who, it may be presumed, has both knowledge and power to match appropriate instruments with particular powers. While there is to be a vital change, there is yet to be continuity of personality, and a conservation of values achieved. "The change is not from a life in a body to a life without a body, but from spirit in one type of body to spirit in another."

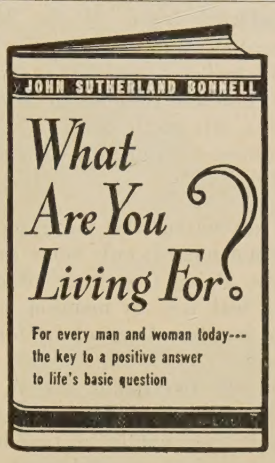
The Gospels were written considerably later than the letters of Paul. As we read the Gospels we are always confronted with the problem as to

how much the story has been influenced by the Evangelists. The references to the resurrection that are attributed to Jesus are for the most part in the nature of prophecies, having their roots in the Old Testament: *The Son of man must suffer many things . . . and on the third day be raised.* Later, when the Gospels take shape, the writers are looking back in an interpretative way on the mighty event of the resurrection of Jesus Christ.

There are a few instances, however, in which Jesus has to deal with the general idea of the resurrection; but when the problem is presented to him in the nature of a trap set by his opponents, he speaks with observable restraint. Believing as he did in the trustworthiness of God and in the worth of man, he assumed the future life; and being a Jew he conceived of it in terms of the resurrection. When the Sadducees try to drive him into an impasse, his reply indicates his belief that earthly conditions and relationships no longer exist in the new, heavenly world, that life after death is non-material, like that of the angels. Jesus never goes into detail, never indulges in speculation when dealing with this mysterious question. It is enough for him that the personality persists, that communion with God cannot be interrupted by the event of physical death. If God is the God of the living, if at the same time he is the God of Abraham, Isaac, and Jacob, then the Patriarchs must still be living. And since their fellowship with God is still unbroken, they must be holding to the same spiritual ideals (Matt. 22:23 ff.).

Varied views of the future life are presented by the biblical writers. This is not strange when we think of the Bible as a living book wherein the growth of religious ideas may be traced. What lies beyond this life is a deep mystery; but apart from the apocalyptic writings, such as the book of Revelation, the writers have no interest in satisfying the curiosity of man. Rather, each writer is suggesting to his contemporaries, in language and ideology congenial to his own temperament and appropriate to his own time, the idea that death may be but the end of a chapter rather than the end of the book, that a man's dreams are justified, that God can be depended upon to help bring to completion that which he has placed in the heart of man to do.

There may be those who have found life distasteful and want no more of it. But those who in their brief sojourn here have found it interesting and challenging, and who feel that they have music yet unexpressed and work yet undone, loving and believing that love is immortal, will still nourish the unconquerable hope. They will not become frantic when time seems to be running out. For all time belongs to God, and what has ended here will surely be continued—under different and no doubt better conditions—there.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Perils of the Preacher

By WILLIAM PETER KING

This is the first of a series of articles by the editor of The Christian Advocate *(former official organ of the Methodist Episcopal Church, South), who lives in Nashville, Tenn. Although "retired," he continues to write for various publications. His latest book is* Search for Happiness *(Abingdon-Cokesbury Press, 1946).*

In this discussion the more serious perils are not named, only some pulpit mannerisms. Being free from all mannerisms, I feel free to mention some. But do not inquire of any of my former parishioners.

First of all, the hands are in the way; hands clasped in front and then behind, and then wildly gesticulating, and running the fingers through the hair. For obvious reasons, I quit that habit. If only we knew what to do with our hands! They are used for massaging the nose, stroking chin and cheeks, constantly shifting a handkerchief, twirling the spectacles, or handling a key.

At times the voice is too low, as if the speaker thought that what he was saying was not very important.

Again it is too loud. A little girl complained that the preacher preached so long she couldn't stay awake and so loud she couldn't stay asleep.

John Wesley wrote a letter to Rev. John King (no relative of mine): "Scream no more at the peril of your soul. God does warn you by me whom he has set over you. Speak as earnestly as you can but do not scream. Speak with your heart, but with a moderate voice. It was said of our Lord 'He shall not cry' which means he shall not scream." We sometimes hear howls of different degrees of fury. A minister preaching on Elijah said softly that the Lord was not in the wind, the earthquake and the fire, and then roared out, "But he was in the still small voice."

I knew a preacher who constantly cleared his throat merely from force of habit. It made a prominent layman so nervous that the preacher was moved at the end of the year.

Some preachers exercise an undue solemnity and put tears in the tone when there are no tears in the eyes. Oliver Wendell Holmes said that he might have been a preacher had not a certain preacher looked and talked so much like an undertaker.

A stranger at a railroad station accosted another sitting by, "Excuse me, sir, but are you a clergyman?" The man looked at him sadly and said, "Oh, no, I am not a clergyman; it is indigestion that makes me look like this."

Some speakers keep the same pitch of voice, which is sleep producing. There are churches that could put up the inscription in Westminster Abbey: "Many people are sleeping here."

Sydney Smith said that some preachers appear to have the idea that in order to remove sin from an individual, he must first be cast into deep slumber, as when the Lord took the rib from Adam. It is this kind of monotony that called forth the comment that there were three kinds of preachers: the dull, the duller, and the dullest.

Another mannerism to be avoided is the imitation of the tone and delivery of some noted preacher. If any two of us are alike, one of us can be spared.

Some speakers wear a set smile and others a fixed frown. A very few have inflammation of the ego, megalomania. This led a small boy to ask concerning a preacher with a pompous strut, "Mama, is that God's older brother?" Somewhat different is the habit of slumping over and leaning on the pulpit. It was this habit that brought a certain preacher into disfavor with his congregation.

It often happens that some word or pet phrase is overworked. A habit all too common is promising a conclusion several times before concluding, and passing by several good stopping places.

A mannerism to be avoided is to stare at the floor or at the ceiling, or to stare at some one person with the gaze of the Ancient Mariner. You have heard a speaker apologize for lack of preparation and proceed to prove it.

O Come, Let Us Worship

His voice, smooth and relaxed:
A fat tomcat sleeping in June sunlight.

His voice, syrup-sweet:
Ideas held like flies in amber puddles.

His voice in prayer:
So well-modulated,
Addressed to us.

Violated heart rises to throat,
The raucous shout suppressed:
"Hush! Don't you know that God is here?"

—Fred Cloud

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—Matthew 23:2-12 (*Revised Standard Version*)

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